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MANUAL OF

METHODIST EPISCOPAL CHURCH HISTORY

SHOWING THE

EVOLUTION OF METHODISM

IN

THE UNITED STATES OF AMERICA

FOR THE USE OF

STUDENTS AND GENERAL READERS

BY

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PREFACE.

THIS book does not profess to be an exhaustive history of the Methodist Episcopal Church, much less of Methodism. It is a Manual of Methodist Episcopal Church History in America in a continuous story from 1766 to the close of 1892, a period of one hundred and twenty-six years. It aims to give, as far as possible, the leading facts in the history of the Church in chronological order and in such a manner as will enable the student to readily see the relation existing between those facts. The secessions from the Church, with the causes producing and the events leading to them, have been clearly stated. That most difficult of all periods in the history of American Methodism—the period of the great disruption of the Methodist Episcopal Church and the formation of the Methodist Episcopal Church, South, with the suits that followed—has been treated in as delicate a manner as possible to be true to history and consistent with the facts.

The necessity for this work has been felt by the author as instructor in Methodist Church History in the School of Theology of De Pauw University. After trying two works for a text-book it was found that one ended with 1843 and the other with 1866. Here was a gap of nearly fifty years in one case and twenty-six years in the other. This gap was filled by a series of lectures. Following this, it was found necessary to prepare a work, on the same general plan, from the commencement of Methodism. As a Manual, it is thought this book will be of value to young preachers and other persons who may desire to know the history of the Methodist Episcopal Church. Should life be prolonged and opportunity offered it is the purpose of the author to prepare, on a similar plan, the history of the branches of Methodism in the United States and Canada.

Methodist history is not complete. A growing Church has a growing history, which will, we trust, never be completely written.

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MANUAL

OF

METHODIST EPISCOPAL CHURCH HISTORY.

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PERIOD I.

PLANTING OF METHODISM. 1766-1784.

CHAPTER I.

STATEMENT OF ITS ORIGIN.

METHODISM is the name of an organized moral and religious force that arose in England in the early part of the eighteenth century, that has produced a spiritual revolution in its native land, and has spread in widening circles to other lands, producing like results. The relation of Methodism to the Church of England is similar to that of the Reformation under Luther to the Roman Catholic Church. Methodism has been defined to be "Christianity in earnest."

When Methodism originated, formality in worship and blind assent to creed had lulled the Church into a state of spiritual apathy that was but little removed from death. It is true that the Church of England was not persecuting heresy or spirituality with the sword, fagot, and torture, as did the Romanists in the Reformation; yet the Church rested in carnal security and blind indifference. Souls were sinking into a hopeless condition, and no one cared for them. The Holy Spirit at this juncture called John Wesley to a new life, and after clearing his heart of sin and his eyes of blindness sent him out to arouse and save the multitudes.

The Rev. John Wesley was born June 17, 1703, O. S., in the parsonage of Epworth, Lincolnshire, England. His father, Rev. Samuel Wesley, was rector of the parish, "a man of more than ordinary mental power, but a poor financier." Susannah Wesley, the mother of John, one of England's most beautiful and most talented women, was the daughter of Dr. Annesley, an Independent minister of ability. Her culture was only excelled by her piety, and in "domestic qualities" she was a model. Nine of her nineteen children died in infancy, while ten lived to be trained intellectually and spiritually by her, and went into active life feeling the molding influence of their godly mother. John was her seventh son. The parsonage at Epworth was burned when he was six years old, and he was barely saved from perishing in the flames. The mother dedicated this son to the service of God, and when he was five years of age she began to instruct him in knowledge of spiritual as well as material things.

John Wesley.

John was admitted to the Charter-House School, London, when eleven years old. His teachers were able, and he learned rapidly. At seventeen "he was elected a student in Christ College, Oxford," founded by Wolsey. From seventeen to twenty-two he continued a faithful student, employing his time to the best advantage. At the end of this period Mr. Wesley received his first ordination, and began to preach the word. In another year, or on March 17, 1726, he was elected a fellow in Lincoln College, Oxford. Very soon he was recognized as one of the most scholarly men in college, and his "pure classical taste" greatly admired.

John Wesley at school.

The position, scholarship, and zeal of John Wesley soon gathered around him "a number of thoughtful and earnest young men." Several of these, together with himself, joined the "Holy Club," which his brother, Charles Wesley, four years his junior, had formed at Oxford in 1729. They read frequently the New Testament in Greek; conversed on religious subjects; engaged in prayer, fastings, and watchings; religiously visited the almshouses, and sought out the poor. These men lived by rule. Probably for this reason,

The Holy Club.

their fellow-students called them "Methodists." They were not ashamed of the title. In the course of time it became the name of a great and honored religious body.

Wesley in America.

Mr. Wesley became a curate to his father at Epworth for a short time. He could not consent, however, to remain in so circumscribed a sphere while all the world was dying. Governor Oglethorpe, having founded a colony in Georgia, in the New World, sought for missionaries to preach to the colonists, and also to bring the Indians under religious influence. In 1735 John and Charles Wesley went out to Georgia on the invitation of the Governor. The life of John Wesley in the colony was one of constant labor, prayer, and self-sacrifice. "He held services not only in English, but also occasionally had prayers in German and French. His strictness of religious life, and especially his severity of religious discipline, excited against him the opposition of leading families, and, becoming embarrassed by them in his ministry, in about two years he returned to England."

Meets Moravians.

This coming of Wesley to America was, in the providence of God, one of the fortunate events for his future usefulness. On his voyage hither he had for fellow-passengers some devout Moravians. A storm of great severity overtook them. Death seemed imminent. They were in perfect "tranquillity," while he could not feel such calmness. The scene, and subsequent conversation with them, produced a marked impression upon his mind. While in Georgia he met other Moravian ministers and freely conversed with them upon the soul's perfect rest. One of them asked him, "Does the Spirit of God bear witness with your spirit that you are a child of God?" Wesley knew not what to answer.

Witness of the Spirit.

After Wesley returned to London he and Charles often visited the Moravian meetings. Peter Böhler, afterward bishop, was their minister. Charles was soon soundly converted, and began to write poems of the new life. John continued some days longer in doubt. At last, on the evening of May 24, 1738, while attending the Moravian meeting and listening with a penitent heart to the reading of

Luther's Preface to the Epistle to the Romans, the change came. "I felt my heart strangely warmed!" wrote Wesley. "I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart."

Visit to Herrnhut.

In the course of that summer Wesley went over to Herrnhut, the center of the Moravian Church, to study its genius, discipline, and order. At Marienborn he met Count Zinzendorf. At Halle he met Francke, and examined his orphan asylum. The things he saw and learned made a deep impression upon his mind, and doubtless did much to influence him and give shape to the work upon which he entered on returning to England.

First element of the genius of Methodism.

Here is found the first element of the genius of Methodism. It is "evangelical life;" a clear knowledge, through the testimony of the Holy Spirit to the heart, of sins pardoned and the soul's acceptance by Jesus Christ.

Second element.

A second element soon revealed itself in a clear doctrinal statement of the processes of salvation. Justification, regeneration, holiness, and faith are terms to be definitely stated and scripturally established.

First love-feast.

On January 1, 1739, Wesley held a watch-night or love-feast meeting in Fetter Lane, London. John and Charles Wesley, with Whitefield and three other ministers and sixty brethren, were engaged in this meeting, which proved to be full of power and the precursor of wonderful events.* On January 7 another of these meetings was held, even more powerful than the first. Societies of professed converts were soon formed for aiding each other in a religious life. Mr. Wesley saw the need for strict methods of living, and drew up his "Rules of the Band Societies" on December 25, 1738, which were eventually followed by the "General Rules" of the Methodist societies in England and America.

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* *Hundred Years of Methodism*, p. 20.

In 1739 John and Charles Wesley were re-enforced by George Whitefield, who had been a member of the "Holy Club" at Oxford. Whitefield, moved by the Holy Ghost, had gone out to preach to the people. Immense audiences attended. These three great men united and went to the fields when driven out of the churches. They preached at the "fairs and merry-makings of Moorfields and Kennington Commons." From twenty to sixty thousand people attended their ministry. The Kingswood and Newcastle colliers, the besotted miners of Cornwall, and the "peasants of Yorkshire" heard the word of God gladly. The country was moved with excitement over this "new and wonderful work."

Whitefield.

Mr. Wesley's account of the first society and the mode of its foundation is unique: "In the latter end of the year 1739 eight or ten persons came to me in London and desired that I would spend some time with them in prayer, and advise them how to flee from the wrath to come." Mr. Wesley appointed Thursday evening as the time for the first meeting. Twelve persons came the first night, forty the second, and soon there were a hundred present earnestly inquiring how to be saved.

Account of first society.

The foundation of the first church in Methodism was laid in Bristol, England, May 12, 1739. The Old Foundry was opened in London for worship November 11, 1739. From this place has gone out, in widening circles, the great work of this most wonderful and providential Church to the whole world. This year is recognized as the beginning of Methodism.

First Methodist Church.

The societies of Methodism increased far more rapidly than ministers. Mr. Wesley could not be every-where preaching and organizing. In London, while Mr. Wesley was away, the hungry congregation desired the word, and Thomas Maxfield, a man of God, but not a recognized minister, began to preach. Wesley heard of it, and hastened home to put a stop to this irregularity; but the far-seeing Susannah Wesley called to him to halt, with this caution, "Take care what you do with respect to that young man, for he is as

Lay preaching.

surely called of God to preach as you are. Examine what have been the fruits of his preaching, and hear him yourself." Mr. Wesley did hear and see, and became convinced of the genuineness of the call. This began the lay preaching in Methodism.

Methodism an evolution.

The growth of Methodism was not the working of a preconceived plan, but the seizing upon those things providentially presented as helps to the successful advance of Christ's cause. Thus the officers and parts of Methodism known as stewards, classes, and class-leaders, the itinerancy, and Conferences, grow up.

Third element.

The third element in the genius of Methodism was its organization. This has remained in the Church in all lands to the present day.

Fourth element.

The fourth element in the genius of Methodism was the itinerancy and Conference.

From the first Mr. Wesley, as well as his brother Charles, and Whitefield traveled extensively through England, Wales, Scotland, and Ireland, preaching every-where this new gospel, and witnessing conversions. As preachers multiplied he sent them from place to place, changing them as he saw fit and suiting men to localities. This was an "irregular itinerancy."

First Conference.

In 1744, June 25, Wesley called his preachers together and held the first Annual Conference. It was in London. At that time there were no circuits or stations organized. Each society was independent of all others.

Circuits.

Soon, however, the system of circuits was arranged, for at the Conference of 1746 the circuits are mentioned as organized. The preachers as well as members increased rapidly. In 1755 there were three lists of preachers: 1. The itinerants. 2. The half-itinerants. 3. The chief local preachers. Alexander Mather was the first married preacher. He was a man of talents and valuable to the societies, but would not travel unless provision was made for his wife. He was willing the allowance should be but four shillings sterling—about one dollar—a week. At first it was refused, but afterward allowed. "Here began the allowance for preachers' wives."

Mr. Wesley early began to write, translate, and print tracts, books, and a magazine, which he circulated freely in all parts of the kingdom. The literature he created was clean, pure, and interesting. It became an immense power in the early years of Methodism. The catalogue of his productions is something wonderful.

Publishing.

Even before a single society had been organized, in 1739, in connection with Whitefield, Wesley had organized the Kingswood School for the education of the children of poor colliers. Its first building was completed in 1740. It became too small, and in 1748 he enlarged the building, and "opened a school for the education of the sons of preachers." While the school was a great care to him he found it amply repaid the outlay, as he began to be furnished with better qualified ministers than at first.

Kingswood School.

Here we find a fifth element in the genius of Methodism—its educational work. From Kingswood School has gone out a power to all the world, and hundreds of strong schools have been founded in Methodism.

Fifth element.

The preachers went through the United Kingdom preaching the Gospel to dying men. Revivals followed, new societies were formed, houses of worship built.

Here was the sixth element in the genius of Methodism—revivals. Persecutions followed. Mr. Wesley was often in peril of his life from mobs led by men who professed to be servants of the Most High, but who acted more like servants of the devil. He was "frequently hooted and hissed by the rabble; he was pelted and covered with mud; his clothes were torn nearly off him; he was stoned and sometimes severely injured; dragged before magistrates; the doors and windows of the houses in which he lodged were broken, and in some instances his chapels were destroyed. His preachers were thrown into prison, and some died of the wounds which they received." In all the time of persecution, "so far as known, the persecuting clergymen were never degraded or severely censured by their superiors," and only when the cases were brought before the Court of King's Bench was there any protection.

Sixth element.

These societies were not recognized as yet even as a dissenting Church, but as members of the Church of England, from whose clergymen they received the sacraments. The assistants of Mr. Wesley were simply unordained lay preachers.

Unrecognized as a Church.

On February 28, 1784, Wesley executed the "Deed of Declaration," placing in the instrument the names of one hundred ministers, who were to become the incorporate body of Methodism, and were, as a body, to be perpetual. This document was properly executed and recorded in the records of the court, to take effect on Wesley's death. This event occurred March 2, 1791, whereupon the "Legal Hundred" came forward and assumed the burden, and the Church became duly and legally recognized.*

"Deed of Declaration" or "Poll Deed."

That it may be known how lost to spirituality the times were when Mr. Wesley came to his work, we may quote from a few contemporaries. Bishop Burnet, in 1713, when seventy years old, said: "I see the imminent ruin hanging over this Church, and by consequence over the whole Reformation. The outward state of things is black enough, God knows, but that which heightens my fears rises chiefly from the inward state into which we are unhappily fallen." †

Wickedness of the times.

Bishop Gibson, 1728, writes: "Profaneness and impiety are grown bold and open." ‡

Bishop Butler, 1736: "It is come, I know not how, to be taken for granted by many persons that Christianity is not so much as a subject of inquiry; but that it is now, at length, discovered to be fictitious." §

Archbishop Secker, 1738: "An open and professed disregard to religion has become, through a variety of unhappy causes, the distinguishing character of the present age; that this evil is grown to a great height in the metropolis; is daily spreading through every part of it; and, bad in itself as any can be, must of necessity bring in all others after it. . . .

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* Simpson's *Cyclopedia of Methodism.*

† *Pastoral Care*, preface to third edition, 1713.

‡ *Pastoral Letters.*

§ Advertisement to first edition of *Analogy.*

Such dissoluteness and contempt of principle in the higher part of the world, and such profligate intemperance and fearlessness of committing crimes in the lower, as must, if this torrent of impiety stop not, become absolutely fatal." *

Dr. John Guyse, 1729, says: "The greatest number of preachers and hearers seem contented to lay him [Christ] aside, and too many there are among us that set themselves against him. . . . Do we not already feel its dismal effects in the growth of infidelity, in the rare instances of conversion, and in the cold, low, and withering state of religion among the professors of it, beyond what has been known in some former days?" †

These accounts might be multiplied. Into such a condition came John Wesley to reform the Church of England. ‡

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* *Eight Charges*, p. 4, edition 1790.

† *Twelve Sermons Delivered at Coward's Lecture*, edition 1729, p. 261.

‡ See Buckle's *History of Civilization*, p. 107; Dr. Deems's *Chips and Chunks*, p. 463, article "Indirect Influence of Methodism."

CHAPTER II.

METHODISM IN AMERICA.

Possibly two centers.

It is possible that there were two centers of Methodism in America. Robert Strawbridge, a local preacher, came from the north of Ireland and settled at Sam's Creek, Maryland, between 1760 and 1765. He was a man of excellent spirit, but eccentric. Some time after becoming settled he commenced holding religious meetings in his house, inviting in his neighbors. After a time (the date unknown) he, with some neighbors, erected a log-house about a mile from his home for a meeting-house. It was never finished, nor deeded to the Methodist Church, and in a short time ceased to be used. Since no dates can be determined regarding this house, and no special work resulted from it, the historian can only mention it as one of the possible centers of American Methodism.

The Rhine Palatinates.

The other center, about which there can be no mistake as to dates or facts, was in New York. To catch the full spirit of the act of founding American Methodism it is necessary to go back to the days of Louis XIV. of France, who late in the seventeenth century devastated the Palatinates on the Rhine, because of the Protestant character of the people. It is recorded that the "Elector Palatine could see from the towers of Manheim, his capital, no less than two cities and twenty-five villages on fire at once." Queen Anne of England sent ships to Rotterdam and took over six thousand of these wretched homeless ones to England. About fifty families settled in Ireland, in Court Mattress, County Limerick. Here Mr. Wesley's preachers found them, and here he also visited and preached to them. In 1760, August 10, a company of these Palatinates landed in New York. There were from eighteen to twenty-five persons in this company. It is thought that Philip Embury, who was a recognized leader among them, kept up religious services for a while; but the most of them fell into sin under the new conditions of this strange and wicked country. Embury, becoming discouraged, ceased to hold services. Thus matters continued till 1765, when several former acquaintances of the Irish Palatinates arrived in New York. Some were Wesleyans. On one occasion, it is said, Barbara Heck, a cousin of Philip Embury, found a party of them engaged in card-playing. Her righteous soul was tried. Seizing the cards, she hurled them into the fire, and soundly lectured them upon their sinful course. There is no evidence, either directly or indirectly, to show that any of these card-players were Methodists. She went to the house of Philip Embury and laid upon him the salvation of their lost friends. When he began to make excuses for not preaching she urged him to be no longer silent, but to preach the word. She called the people to meet at Embury's house. A few attended, and Embury preached. The members increased rapidly. Soon two "classes" were formed, and a larger place was found necessary for worship.

Rigging loft and Captain Webb.

In 1767, they rented on William Street a rigging loft sixty feet by eighteen. One day, about February, 1767, in the midst of services, a soldier appeared, clad in full regimentals, and devoutly engaged in the religious service. It was Captain Thomas Webb, an honorable officer of the British army. The little band of Methodists were at first suspicious of this stranger; but very soon they became satisfied as to his integrity and purity of character. He frequently preached to the people with great power and acceptability. He was accustomed to preach with his sword lying across the open Bible.

John Street.

A larger place for worship being required, Captain Webb entered heartily into the plan and subscribed £30. A site was leased on John Street in 1768 and purchased in 1770. The first-named trustee was Philip Embury, who was also the first class-leader, first treasurer, and first preacher. On this ground a stone chapel was erected, "faced with blue plaster," sixty feet long by forty-two in breadth. To meet the prejudice and law against dissenters building "regular churches," a "fire-place and chimney" were put in one end and it legally became a house.

This, the first Methodist church, was dedicated October 30, 1768. The sermon was by Embury, from Hos. x, 12. The preacher built the pulpit. The church was called "Wesley Chapel." Within two years the place was filled to overflowing with people anxious to hear the word of God.

First church dedicated.

The names of three of the persons thus connected with the planting of Methodism in America are historic—Mrs. Heck, Embury, and Webb. Barbara Heck removed to Upper Canada, and was instrumental in planting Methodism in that province. Philip Embury removed to Camden, Washington County, N. Y., where he preached often, and planted the Church in Ashgrove, now within the Troy Conference. While engaged in mowing in his field in 1775, he injured himself so severely that his death soon followed. He was about forty-five years of age. Captain Webb founded societies in Long Island, New Jersey, Pennsylvania, and Delaware. He had great influence with the Methodists in England. His appeal to the Conference in Leeds brought added help. When the Revolutionary War broke out Captain Webb returned to England, where he afterward died, greatly respected for his godly life and Christian integrity.

The first preachers sent by Wesley to America were Richard Boardman and Joseph Pilmoor, who arrived at Philadelphia October 24, 1769. Boardman was thirty-one years old, and had been six years a preacher. Pilmoor was educated at Wesley's Kingswood School, and had been a preacher four years. In the same year Robert Williams, a local preacher, with Wesley's consent, came to America of his own will. He was accompanied by his friend Ashton, who "paid the expense of his voyage." They landed in New York in 1769, about two months before Boardman and Pilmoor landed in Philadelphia. Williams proved an excellent workman, a clear thinker, and an ardent Methodist. For six years he labored in the colonies as an effective "pioneer of American Methodism." Wakeley records that he was "the first Meth-

First preachers sent out.

odist minister in America that published a book, the first that married, the first that located, and the first that died." His labors extended as far south as Norfolk, Va. Under his preaching Jesse Lee was converted.

There were other early preachers and laymen who did heroic work for Methodism in America: among them, Ashton, for whom "Ashgrove Methodist Society" was named; John King, who came in 1769, preached in Philadelphia, and "first threw the banners of Methodism to the people of Baltimore," standing on a "blacksmith's block for a pulpit;" Richard Owen, converted under Strawbridge's preaching, and who became "the first Methodist local preacher raised up in America."

Whitefield's death.

Whitefield visited America seven times, and traveled from Georgia up the coast into New England, preaching with the same eloquence that distinguished him in England. He greeted the Methodists and their preachers warmly. He died of asthma at Newburyport, Mass., exhausted from his great labors, September 30, 1770, and was buried under the pulpit of the Federal Street Presbyterian Church.

Asbury and Wright.

Mr. Wesley continued to love American Methodism, and planned largely for its advancement. Mr. Francis Asbury and Richard Wright were sent out in 1771. Asbury was twenty-six years of age, and had been about five years in the ministry. He was "thoughtful, studious, and energetic," and a preacher of great power and method. Married to the Church, he remained single, believing that in that state he could accomplish the greatest good. Few men in any Church ever excelled Mr. Asbury in all the elements that go to make up a great and successful man. What Wesley was to British Wesleyanism Asbury was to American Methodism.* Richard Wright did not measure up to Asbury in any thing but toil. He labored in Maryland and Virginia, and in 1774 returned to England.

When Asbury reached New York, November 12, 1771, he received a hearty welcome from Boardman and the members.

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* Stevens's *History of the Methodist Episcopal Church*, Abridg., pp. 60, 61

God was with them. He soon found that Boardman and Pilmoor were almost confining their labors to the two cities, New York and Philadelphia. They were loath to itinerate. Asbury held firmly to the itinerancy. He said, "I have not yet the thing which I seek—a circulation of preachers. I am fixed to the Methodist plan; I am willing to suffer, yea, to die, sooner than betray so good a cause by any means."

Mr. Asbury set himself earnestly to work a reform in these matters. He met with opposition. His zeal was abundant, his judgment perfect, his words persuasive, his life a living witness to the high purpose of his soul, and his influence overpowering. At last he succeeded in his heart's desire, and established an itinerancy that has endured with unabated strength for over a century.

Captain Webb's plea for America.

In 1772, at the Conference at Leeds, England, Captain Webb made a strong appeal for missionaries for America, then a foreign field. George Shadford and Thomas Rankin offered themselves, and were accepted by Mr. Wesley and commissioned for America. Thomas Rankin was a superior man, and was appointed by Wesley as "General Assistant or Superintendent of the American Societies." He was the senior of Asbury and a strict disciplinarian. These two men were choice spirits. They were endowed with native ability, and had acquired great grace. They reached America June 1, 1773, and landed at Philadelphia June 3, where they were welcomed by Asbury. Asbury at once resigned all authority into the hands of Rankin.

CHAPTER III.

THE FIRST METHODIST CONFERENCE IN AMERICA.

The first of a long list of Methodist Conferences assembled for its sessions in Philadelphia the 14th of July, 1773, holding from Wednesday to Friday. Rankin presided. There were nine preachers present. Asbury was detained in New York until the second day, when there were ten members. It was twenty-nine years after Wesley's first Conference in England, and had present the same number of ministers. All the members were European. Their names were Thomas Rankin, Richard Boardman, Joseph Pilmoor, Francis Asbury, Richard Wright, George Shadford, Thomas Webb, John King, Abraham Whitworth, and Joseph Yearbry. There were one thousand one hundred and sixty members reported. Asbury discovered some preachers had not followed Mr. Wesley's order regarding classes. Asbury contended that American Methodism must conform to Wesley's rule.

The question of Wesleyan discipline was an absorbing one. Would American Methodism be Wesleyan or form a new type? Two great minds were there shaping matters—Rankin and Asbury. At last six rules were formed.*

Discussion on sacraments.

At this Conference commenced a discussion that did not end until the full organization of the Church in 1784—the question of the sacraments. Mr. Wesley was loyal to the Church of England as the Establishment, and advised his people to go to her for the sacraments. Mr. Rankin attempted the same in America. The premonitions of the approaching Revolution led the people to restlessness. Many of the English clergymen were abandoning their posts and returning to England. As a result, the people were without the comforts of the sacraments. The Methodists felt it a hardship that their own ministers were not permitted to consecrate the elements and administer the sacraments. Robert Strawbridge contended for the right, and neither Rankin nor Asbury could prevent him from administering the ordinance.

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* See Stevens's *History of the Methodist Episcopal Church*, p. 162.

The agreement finally reached was, that all should desist from administering the sacraments except Mr. Strawbridge, who, under "the particular direction of the assistant," might continue their administration.

When the Conference adjourned, ten men went out to their respective fields of labor, William Watters and Robert Strawbridge having been added to the list of those present at the commencement of the Conference. Boardman and Pilmoor did not receive appointments, and in about six months sailed to England, "after commending the Americans to God." In the societies they left 2,073 members, 10 circuits, and 17 preachers. In 1774 Wright returned to Europe.

Noted native evangelists appearing.

William Watters was the first American-born itinerant Methodist preacher. He was a Baltimorean by birth; born 1751; powerfully converted in 1771; a preacher in 1772; located in 1782; re-appeared in appointments in 1801; again located in 1806; and died in 1833.

Philip Gatch, a Marylander, was born near Georgetown in 1751, received exhorter's license in 1772, and entered the ministry in 1773. His conversion was a remarkable one; his spiritual life was vigorous and clear; his zeal was tempered with knowledge. He was a man of excellent judgment.

Benjamin Abbott in 1773 came into notice as one of God's chosen vessels. He was an eccentric man, a powerful preacher, a wonderful revivalist, and an "evangelical Hercules." In his wicked days he was a terror to the country: in his Christian days he was a flame of fire, a magazine of blessings to men. His conversion, after a period of overwhelming darkness, was extraordinary. As a preacher he possessed some of the most wonderful characteristics, that went with him to the grave.

Daniel Ruff was converted in 1771, in Harford County, Md., and the next year his home became a "preaching-place." The next year he became an exhorter, and soon a local preacher. He is characterized as "a man of sterling integrity, great simplicity, and remarkable usefulness." In 1774 Ruff joined the Conference, and started upon his great work. One of his converts was Freeborn Garrettson, who was also by him called into the itinerancy. Ruff was the "first native preacher appointed to Wesley Chapel, New York."

Asbury and Otterbein.

Asbury and his fellow-itinerants went out from the first Conference to fields white to the harvest, though there were mutterings and thunderings in the political horizon. Asbury took up the work in Baltimore. Rev. Mr. Otterbein was pastor of the new Lutheran Church in that city, while Rev. Mr. Swoop was at the old Lutheran Church. Asbury as yet had no chapel in Baltimore, though one had been begun. After a friendly conversation upon the subjects of doctrine and discipline Otterbein was led to found the Church of the "United Brethren in Christ." He adopted the Wesleyan doctrines and much of Mr. Wesley's church government. The Church has also been called "The German Methodists." This Otterbein was a learned, godly man, a great preacher, and a ripe theologian. He enjoyed the fullest confidence and esteem of Asbury and Coke, and in 1784 assisted Coke in ordaining Asbury as one of the superintendents or bishops of Methodism.

Second Conference.

The second Conference of American Methodism was held at Philadelphia, May 25, 1774. Rankin was present as chairman. Seven preachers were admitted to the itinerancy. There were reported 2,073 members. In this Conference the chief thought was to stir each other up in "ministerial gifts." It was seen that strong men were needed to enter the widening field of Methodism. They realized the power of the itinerancy and Mr. Wesley's methods of government. Very few sought to change them.

Asbury at New York.

Asbury hastened to New York as his appointment. Some additional missionaries arriving from England to assist him, in the latter part of February, 1775, he returned to Baltimore, where he wielded a gigantic influence.

Perry Hall.

At this time Mr. Henry Dorsey Gough, a man of fortune, was soundly converted, and allied himself with the Methodists. His spacious mansion was known as "Perry Hall," and was located about twelve miles from Baltimore." From this time "Perry Hall" became a resting-place for Methodist itinerants and a regular preaching-place. The great influence of this layman in the infant Church is beyond our power to estimate.

Revivals.

During this year revivals followed the preaching of the Methodist preachers in all directions. But as they neared 1775 the clouds of war grew darker, the prospects for peace died out, and men began to fear the bursting storm. Most of the preachers who had come from England had returned, leaving a few men to stem the tide and keep together the frightened, scattered people. Asbury was the only English preacher left.

CHAPTER IV.

METHODISM DURING THE REVOLUTIONARY WAR.

Heterogeneous population.

The population of the American colonies was a heterogeneous mass of unassimilated peoples. From the nooks and corners of Europe had been gathered representatives of many nationalities and tongues, with many shades of religious and non-religious belief. These were endeavoring to live in some sort of harmony. Puritans, Quakers, Presbyterians, Reformed Dutch, Episcopalians, Huguenots, Roman Catholics, Methodists, besides openly avowed skeptics and infidels, deists and scoffers, here found a home, a place for thought, and an opportunity to live or die as they might desire.

A common language was being adopted, common customs obtained, common laws enacted. Geographical separation from the Old World; slow and uncertain communication with the home governments; the rapid pulsation of hearts beginning to feel the enjoyment of religious liberty and to taste the sweets of freedom of thought and will; the development of the latent fires of a noble manhood that had been smothered in the hearts of men for centuries of kingly government and priestly tyranny; and the bright future ever dancing before the eyes of these grand pioneers, coupled with the unwise, impolitic, cruel acts of the mother-country in a tyrannical enforcement of unjust parliamentary enactments, led to a revolt of the people and a strike for liberty and self-government. A revolution was inevitable. The Western World must be a nation by herself. Independence in every thing became the watchword.

Coming war.

As soon as the sounds of war became alarming most of the English preachers abandoned their people and fled to Europe. Any thing else could hardly have been expected, since nearly all were more or less attached to the crown.

Mr. Wesley's "Calm Address," reprinted and circulated in America, made enemies for the Methodist preachers. They were rapidly abandoning their posts of duty. Asbury and Shadford, when the days were darkest, agreed to have "a day of fasting and prayer," that the divine mind might direct them as to the right course. Shadford deemed it best to return to England, while Asbury saw the clear light of duty and said to Shadford, "If you are called to go I am called to stay; so here we must part." Asbury became fully identified with the cause of American independence and the struggling infant Church.

Methodism's trials.

During the Revolution the history of Methodism clusters almost entirely around the noble Asbury. In 1775 he visited Norfolk, Va., preaching with great acceptability. Near Norfolk he buried that excellent preacher, Robert Williams. Early in January, 1776, he met at Philadelphia Jarratt, the godly rector of the Church of England, and together they held a watch-night meeting. Jarratt administered the sacraments in many quarterly meetings. In March Asbury was at Perry Hall, where he administered the bread of life to many hungry souls. Here he met Otterbein, and was edified by the holy conversation of this eminent servant of God. Mr. Gough and himself went to the Warm Sulphur Springs of Virginia, where, while resting for six weeks, he preached to large congregations and prayed with and comforted the afflicted. On his return to the Baltimore Circuit Asbury did all he could for the spiritual help of the people while the horrors of war were upon the country. A few weeks in 1777–78 Asbury was somewhat secluded. In March, 1778, he was at the house of a noble layman, Judge White, of Kent County, Del., who, though a stanch friend, was too far advanced in life to render much public service. He was one of nature's noblemen. The Light Horse Patrol came to his house April 2, 1778, and, seizing Judge White, carried him off, leaving his wife and children with Asbury. The family, led by Asbury, observed the next day in fasting and prayer. On April 6 Asbury, trusting in God, retreated to a safe place of concealment, where he remained about a month, and then returned to the hospitable home of Judge White.

During this time Asbury was not idle. He was doing all in his power for the infant Church. By correspondence he touched all the preachers remaining in the country. After the greatest terror had passed he came out and started on his mission among the churches. As he came to be better known as a true patriot he had greater access to the people. Large congregations came to hear him. Many were convicted of sin and turned to Christ.

Grand laymen.

Methodism owes to such laymen as Gough, Judge White, Judge Barrett, Richard Bassett (one of the signers of the Constitution of the United States), and others unnamed, a debt of gratitude which can never be repaid, for their warm friendship, earnest defense, and faithful adherence in the darkest hour of the nation's peril and the Church's trial. Asbury fully appreciated the value of these men. Often he pronounced upon them his commendations.

Garrettson.

Freeborn Garrettson, of Maryland, who had been awakened through the preaching of Daniel Ruff, was, in 1776, received into the traveling connection and appointed to Frederick Circuit. He was a man of unusual ability, of position and influence, of good culture, and soundly converted. His call to the ministry was marked. His family opposed him, but with that steadiness of purpose that ever characterized him he cast in his lot with the despised Methodists and became a power. He was born August 15, 1752. He was sorely persecuted during the Revolution, and at one time was nearly killed by a ruffianly assailant. The delivery of Garrettson from the hands of an infuriated mob was next to a marvel, and his story reads like a romance. God surely took care of his chosen vessel. He traveled extensively as a Methodist preacher through the Carolinas, Virginia, Maryland, Delaware, New Jersey, New York, even to Lake Champlain, and in western Connecticut. We meet him at many points in the early history of Methodism. He was ordained at the Christmas Conference. His death occurred in New York city, September 26, 1827.

In 1779, at the house of Judge White, Asbury held a Conference in a very private manner. Not many preachers were present, for only a few remained in the country. Rankin having fled to England, the office of superintendent was vacant. Asbury was appointed to it by his brethren. Having shown his steadfastness while his British co-laborers had abandoned the field, the native preachers loved and revered him. He was about entering upon a new career, and beginning those journeys over the American continent, in the superintendency of the work, that were to astonish the world and plant Methodism upon an enduring foundation.

Conference at Judge White's.

Asbury went south and there prevented a schism regarding the administration of the sacraments. It is no wonder that a people deprived of the sacraments for years, and who connected their observance with a great blessing from the divine Spirit, should clamor that their preachers might be permitted to administer them. The people had unbounded confidence in their preachers, and could not see why they were not worthy to administer the holy sacraments. The intolerant spirit of the clergy of the English Church, except now and then one, kept the Methodists away from their communion. Asbury, however, allayed the excitement and restored peace.

Danger of schism.

On returning from the Carolinas to the north Asbury preached extensively with marked results. In May, 1781, he hastened south again, and continued thus traveling and preaching until 1784. In November of that year, "weary and worn by travel and preaching, he arrived on Sunday, during public worship, at his friend Barrett's chapel." Asbury found the pulpit occupied by "a man of small stature, ruddy complexion, brilliant eyes, long hair, feminine but musical voice, and gowned as an English clergyman." The man was Thomas Coke, LL.D. Asbury knew, as if by inspiration, that this man must be a messenger from Wesley, who had come as the clouds of war broke away, and that his message was one of peace and love. Ascending the pulpit, after the sermon, he embraced Coke and kissed him in the presence of the congregation.

Dr. Thomas Coke.

Dr. Thomas Coke was born in Brecon, Wales, September 9, 1747. He was educated at Oxford University, Jesus College, and, after graduating, became rector of South Petherton. Here he became acquainted with the Methodists, and immediately became a follower of Wesley and preached a full and free salvation to such an extent as to "excite much opposition." He was dismissed from his church, and a mob rang the bells to drive or "chime" him from town. He was a fine out-door preacher. Great crowds of people attended his ministry. Mr. Wesley, in 1780, made him "superintendent of the London Circuit." When Mr. Wesley was preparing his "Deed of Declaration," and obtaining its record in chancery, Dr. Coke gave him great help. When Mr. Wesley determined, in 1784, to organize the American churches as an independent Methodist Church he selected Dr. Coke to be the first superintendent. After carefully and prayerfully considering the matter for two months Coke accepted Mr. Wesley's proposition as the call of God.

The detailed results of Dr. Coke's connection with the organization of American Methodism will begin in the next chapter.

PERIOD II.

ORGANIZATION OF THE METHODIST EPISCOPAL CHURCH.

1784–1812.

CHAPTER V.

AMERICAN METHODISM ORGANIZED.

The organization of the Methodist Episcopal Church in America was one of the early momentous events growing out of the American Revolution. This great change made necessary a corresponding one in the relations of American Methodism and Mr. Wesley. It is apparent that the great leader had given much thought to the situation, and had formed his plan, which he had partially communicated to Dr. Coke. Between the close of the war in 1781 and the adoption of the Constitution of the United States came the organization of the Methodist Episcopal Church in 1784.

The project discussed in England.

At the British Conference in Leeds, England, 1784, the subject of the work in America was carefully considered. The American States were no longer colonies, tributary to England, but a free and independent nation. The chief matter of concern was that of ordination. Wesley and Coke were both presbyters. The case of the Alexandrian Church, which provided its own "bishops through ordination by its presbyters" for two hundred years, was cited. It appeared to be a valid ordination. Mr. Wesley abandoned all the claims of virtue from "apostolic succession." Soon the decision was made. There met, at Mr. Wesley's instance, at Bristol, Rev. James Creighton, a presbyter in good standing in the Church of England, together with Dr. Coke, Mr. Whatcoat, and T. Vasey. Wesley, Creighton, and Coke, lawful presbyters or elders, ordained Whatcoat and Vasey as deacons, September 1, 1784. The next day they ordained Whatcoat and Vasey elders or presbyters. On September 3 Wesley, assisted by Creighton, Whatcoat, and Vasey, ordained Dr. Coke Superintendent of the Methodist Societies in America, and he, with others, subsequently ordained Asbury. By this stroke the "Gordian knot" of ordination was cut, and the American Methodist Episcopal Church was furnished with bishops first of all the Protestant Churches in the New World.

Articles of Religion and liturgy.

Mr. Wesley, who never hesitated when fully determined as to the line of duty, remodeled the Thirty-nine Articles of the Anglican Church, leaving out the one appertaining to predestination, and reducing them to twenty-four articles. Having also abridged the liturgy so as to make a proper "Sunday service," and compiled a hymn-book, full-freighted with Methodist theology, he sent them by the hands of Coke to America.

Mr. Wesley also provided Dr. Coke with a letter to Mr. Asbury and the ministers of the Methodist societies, setting forth what he had determined upon, and what he wished them to do toward the full organization of the societies into a separate Church.

Landing of the messengers.

Dr. Coke, Mr. Whatcoat, and Vasey landed in New York November 3, 1784, and were hospitably entertained by Stephen Sands, one of the worthy members and trustees of the John Street Church. The preacher was John Dickins, who warmly welcomed these strangers. To Dickins, first of all, the scheme of Mr. Wesley was unfolded. He received it with gladness and thanksgiving. Dickins urged that it should at once be made known; but Coke decided that it was better to consult Mr. Asbury first. Dr. Coke and his companions set out southward that week, and reached the home of Bassett at Dover, Delaware. Garrettson was there, and was admired by Coke as a noble Christian minister. Thence Coke and Whatcoat went to Barrett's Chapel, where, on Sunday, November 14, while preaching, Coke first saw Asbury. At that service Coke administered the sacrament to over five hundred communicants.

That Sunday afternoon Dr. Coke, in a private conversation, unfolded to Mr. Asbury the plan of a Church in America. The subject being afterward submitted to the preachers present, it was decided that there should be a Conference held at Baltimore, at Christmas, when the whole matter should be settled. Garrettson was sent out to call the preachers to Baltimore at Christmas. Most admirably did he perform his mission, traveling over twelve hundred miles on horseback to accomplish it.

Meeting of Coke and Asbury.

In the meantime Dr. Coke was engaged in preaching, administering the sacraments, and strengthening the churches after the apostolical order. On December 17 all the travelers, except Whatcoat, reached Perry Hall. Whatcoat arrived on the 19th. Four days were spent in this hospitable house in a "revision of the Rules and Minutes," and in other preparations for the great Conference. The conversations at this time held between Coke and Asbury would, doubtless, could they be recalled, prove a splendid contribution to the historical literature of Methodism, and would throw light upon many obscure passages in connection with the organization of Methodism.

The 24th of December, 1784, arrived. Perry Hall was astir. These men of God left this delightful retreat and rode to Baltimore. Arriving there, they went at once to "Lovely Lane Chapel," the church destined to be as historic in Methodism as is St. Peter's in Romanism, and St. Paul's in Anglicanism. Here at 10 A. M. opened the first "General Conference." Garrettson's twelve-hundred-mile horseback ride brought nearly sixty preachers to the first meeting out of some eighty-three who were eligible to attend. Among these men were intellectual giants, far-sighted statesmen, self-sacrificing philanthropists, and splendid preachers of the Gospel.

Conference at Lovely Lane.

Let us see what American Methodism was at that moment. The Minutes show that there were 83 ministers and 14,988 members. These had been gained since 1766, when Embury preached his first sermon in New York. A few had come from England and Ireland, but the greater part had been gathered on American soil. As to how many places of worship there were we have no means of knowing. The

Methodism at the time.

larger cities of the States, from New York to Georgia, were occupied, and throughout the country the sound of singing, preaching, and shouting was heard. When Dr. Coke and his companions came into that General Conference in Lovely Lane Chapel they found a goodly company of ministers, representing a constituency of laymen of whom no man or country need be ashamed.

Wesley's letter.

At that assembly of nearly sixty preachers Dr. Coke read Mr. Wesley's letter, written at Bristol, September 10, 1784. It was addressed as follows:

"BRISTOL, *September* 10, 1784.

"*To Dr. Coke, Mr. Asbury, and our Brethren in North America:*

"1. By a very uncommon train of providences many of the provinces of North America are totally disjoined from the British Empire and erected into independent States. The English government has no authority over them, either civil or ecclesiastical, any more than over the States of Holland. A civil authority is exercised over them, partly by the Congress, partly by the State Assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation some thousands of the inhabitants of these States desire my advice, and in compliance with their desire I have drawn up a little sketch.

"2. Lord King's Account of the Primitive Church convinced me, many years ago, that bishops and presbyters are the same order, and, consequently, have the same right to ordain. For many years I have been importuned, from time to time, to exercise this right, by ordaining part of our traveling preachers. But I have still refused, not only for peace' sake, but because I was determined as little as possible to violate the established order of the National Church, to which I belong.

"3. But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction; in America there are none, neither any parish ministers: so that for some hundred miles together there is none either to baptize or to administer the Lord's Supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order and invade no man's right by appointing and sending laborers into the field.

"4. I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America; as also Richard Whatcoat and Thomas Vasey to act as elders among them, by baptizing and administering the Lord's Supper.

"5. If any one will point out a more rational and scriptural way of feeding and guiding these poor sheep in the wilderness I will gladly embrace it. At present I cannot see any better method than that I have taken.

"6. It has, indeed, been proposed to desire the English bishops to ordain part of our preachers for America. But to this I object, (1) I desired the Bishop of London to ordain only one; but could not prevail. (2) If they consented, we know the slowness of their proceedings; but the matter admits of no delay. (3) If they would ordain them now, they would likewise expect to govern them. And how grievously would this entangle us! (4) As our American brethren are now totally disentangled both from the state and from the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive Church; and we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free. JOHN WESLEY."

Impression made.

This document made a profound impression on the members of the General Conference. In accordance with its suggestions "it was agreed," says Asbury, "to form ourselves into an Episcopal Church, and to have superintendents, elders, and deacons." "The preacher who suggested the name of the Church was John Dickins." All the action of this body was under a sense of the divine guidance and with a single eye to God's glory. At noon of each day, "except ordination days and Sundays," Dr. Coke preached, two of the sermons being upon the ministerial office. In the morning and evening others preached. In other churches also, and especially at Otterbein's, were these Methodist preachers welcome. Methodism and the Churches generally in and around Baltimore received a great blessing during this Conference, and an impression was made for good never to be effaced.

Coke and Asbury elected bishops.

Mr. Asbury refused to be ordained a superintendent, as appointed by Wesley, unless the Conference should elect him, whereupon the Conference formally elected Coke and Asbury to the superintendency. Asbury was ordained a deacon, says Whatcoat, on the second day of the session. On Sunday, or the third day, he was ordained an elder by Dr. Coke, assisted by Whatcoat and Vasey. On Monday he was ordained a superintendent or bishop by Dr. Coke, assisted by Otterbein, of the German Church, and Whatcoat and Vasey, the two elders of the Methodist Episcopal Church.

Coke's sermon.

The sermon of Dr. Coke, delivered on the occasion of the ordination of Asbury, was published.* When delivered it produced a marked impression. After describing a good bishop and his power, he spoke of a bad one as follows: "You may now perceive the dreadful effects of raising immoral or unconverted men to the government of the Church. The baneful influence of their example is so extensive that the skill and cruelty of devils can hardly fabricate a greater curse than an irreligious bishop." Turning to Asbury he said: "But thou, O man of God, follow after righteousness, godliness, patience, and meekness. Be an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity. Keep that which is committed to thy trust. Be not ashamed of the testimony of our Lord, but a partaker of the afflictions of the gospel according to the power of God. Endure hardness as a good soldier of Jesus Christ. Do the work of an evangelist, and make full proof of thy ministry, and thy God will open to thee a wide door, which all thy enemies shall not be able to shut. He will carry his Gospel by thee from sea to sea and

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*See *Methodist Quarterly Review*, 1840, p. 241.

from one end of the continent to another." Then, reverently appealing to God, he said: "O Thou who art the Holy One and the True, consecrate this thy servant with the fire of divine love; separate him for thy glorious purpose; make him a star in thine own right hand, and fulfill in him and by him the good pleasure of thy goodness!"

Ordinations.

The General Conference elected, and Coke and Asbury ordained, Freeborn Garrettson and James O. Cromwell elders for Nova Scotia, where faithful Methodists were calling for fully ordained ministers. Ten others were ordained to the office of elders and three others chosen to the office of deacons for work in the States. While there has not been preserved a journal of the proceedings of the Christmas Conference, the Church is well supplied with information as to what was done in the printed volume, "A Form of Discipline for the Ministers, Preachers, and other Members of the Methodist Episcopal Church in America." This was published in 1785 at Philadelphia, and the next year it was re-issued under the direction of Mr. Wesley in London.

The principal work of the Christmas Conference was:

1. The organization of the Methodist Societies of America into an "independent Church, to be known as the Methodist Episcopal Church."

2. The election and ordination of Francis Asbury to be a superintendent or bishop.

3. The election and ordination of elders for Nova Scotia.

4. The election and ordination of preachers to the office of elder.

5. The election of three other preachers to the office of deacon.*

6. The adoption of the twenty-four Articles of Religion sent by Mr. Wesley. The "Christian Conference" added one article —the present twenty-third—making the whole number twenty-five.

7. The recognition of the "Large Minutes" as authority in

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* John Dickins was ordained at that time, but Ignatius Pigman and Caleb Bozer were not ordained until the next June. (McTyeire's *History of Methodism*, p. 349.)

the Discipline of the Methodist Episcopal Church, to which were added some special enactments suited to America.

8. The adoption of the "Sunday Service" and "Hymns" sent over by Mr. Wesley as part of the liturgy of American Methodism.

9. The consideration and publication of a denunciation of slavery in very strong terms, requiring emancipation of slaves held by Methodists at specified age.

10. The fixing of the allowance of preachers and their families.

11. The defining of the persons who might attend the communion.

12. The settlement of the question of the mode of baptism, by giving candidates the choice of either of the modes.

13. The exclusion of members who "persistently neglect their class-meetings," and who do not mend their lives after suitable admonitions.

14. The discouraging of members from marrying "unawakened persons" by the expulsion of offenders; which in 1804 was changed to "putting back on trial for six months."

15. The adoption of Article XXIII, "Of the Rulers of the United States of America," thereby as a Church fully recognizing the government of the United States.

16. The adoption of the plan for founding Cokesbury College, the first educational institution in the history of American Methodism.

Doctrinal Methodism.

The doctrinal character of American Methodism was clearly marked in the acts of the Christmas Conference. The twenty-four Articles of Religion sent over by Mr. Wesley were an abridgment of the thirty-nine Articles of the Church of England. The reduction was largely by an elimination of those things objectionable to Mr. Wesley.

1. He eliminated the article on "predestination and election." Though reared in and ordained under those Calvinistic doctrines, his mind, after long and careful study of God's word, had undergone great changes. He repudiated Augustine's predestination and Calvin's reprobation. While he greatly admired

these teachers and their general orthodoxy, here he widely differed from them.

2. Wesley introduced a pure Arminianism. He distinguished between the thought of free grace and personal responsibility as taught by James Arminius and the "elaborations of his system by Episcopius and Limborch."

Well has Stevens said, "His Arminianism was far from being that mongrel system of semi-Pelagianism and semi-Socinianism which for generations was denounced by New England theologians as Arminianism, until the most erudite Calvinistic authority of the Eastern States (Stuart, of Andover) rebuked the baseless charge, and bade his brethren be no longer guilty of it." *

3. Wesley struck out all "traditional opinions" of the Roman Catholic Church which were retained by the men who formed the thirty-nine articles. He was in a much clearer light than they. The shackles of unscriptural dogmas had been broken from his mind, and he had a clearer perception of the folly of these traditions.

4. While the Wesleyan doctrines of "assurance" and "sanctification," or, as Wesley chose to call the latter, "Christian Perfection," are not in the Articles of Religion except inferentially, because they were so clearly scriptural, and taught in the Greek, Roman, and Protestant Churches, and by the great divines of the age, yet Mr. Wesley had amplified them in the Large Minutes, and as they were a part of his system he did not specially need to mention them. He made these somewhat peculiar and special in Methodism by emphasizing them as no preceding theologian had done, thus stamping upon the great heart of Methodism a belief in and love for these fundamental doctrines which were destined to give a peculiar character to this people of God.

The success of Methodism has largely depended upon three things, namely:

1. The scripturalness and purity of her doctrines.

2. The perfectness of her disciplinary system, when duly carried out.

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* Stevens's *History of the Methodist Episcopal Church*, p. 209.

3. The blessing of God upon the preaching of scriptural truth and the consecration, spirituality, and enthusiasm of a converted ministry and people.

The first General Conference.

"The Christmas Conference was the first General Conference," says Stevens;* "that is to say, all the Annual Conferences were supposed to be there assembled. It was, therefore, the supreme judicatory of the Church. It was not yet a delegated body, but the whole ministry in session. It made no provision for any future session of the kind, but for some years legislative enactments of a general character were made as heretofore, every new measure being submitted to each Annual Conference by the superintendents, and a majority of all the Conferences being necessary to its validity. A second General Conference was held, however, in 1792, no official minutes of which are extant. The third session was held in 1796, a compendium of the minutes of which was published. Thereafter a session has been held regularly every four years and the minutes of each preserved. In the session of 1808 a motion was adopted for the better organization of the Conference as a 'delegated' body. In 1812 it met in New York city as a 'delegated General Conference,' under constitutional restrictions, which gave it the character of a renewed organization."

This Christmas Conference continued in session ten days. The view Dr. Coke took of the members he expressed as follows: "I admire the American preachers. . . . They are indeed a body of devoted, disinterested men, but most of them young."

The Church delighted.

The people at large were delighted with this organization of the Methodist societies into a Church. Says Lee: "The Methodists were pretty generally pleased at our becoming a Church, and heartily united together in the plan which the Conference had adopted, and from that time religion greatly revived." William Watters says: "We became, instead of a religious society, a separate Church. This gave great satisfaction through all our societies." That clear writer, Ezekiel

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* Stevens's *History of the Methodist Episcopal Church*, vol. ii, p. 219.

Cooper, says: "This step met with general approbation, both among the preachers and members."[*]

The general superintendents called bishops.

The general superintendents were called "bishops" from the year 1787, for the reason set forth in the Discipline: "As the translators of our version of the Bible have used the English word *bishop* instead of *superintendent*, it has been thought by us that it would appear more scriptural to adopt the term bishop."[†]

Wesley's letter to Coke.

Mr. Wesley gave Dr. Coke a proper letter or certificate of ordination as a superintendent for the people of North America who desired to "continue under" his care. Bishop Coke furnished Mr. Asbury with a certificate of consecration to "the office of a superintendent in the said Methodist Episcopal Church," dated and sealed December 27, 1784.

The Christmas Conference adjourned on the third day of January, 1785, and the Methodist societies were launched upon the world as the Methodist Episcopal Church, independent in every respect of State authority and the influences of other Churches, depending wholly and solely upon divine grace, a holy faith, and a burning zeal.

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[*] Bangs's *History of the Methodist Episcopal Church*, vol. i, pp. 165, 166.

[†] *Ibid.*, p. 154, note.

CHAPTER VI.

FIRST WORK OF THE ORGANIZED CHURCH.

Statistics.

WHEN Methodism commenced its independent march in the New World in 1785 it was with more than 14,988 members, eighty-three preachers, two bishops, and two elders—making a ministerial force of eighty-seven. Of the members, 1,607 were north of what is now known as "Mason and Dixon's line," and 13,381 south of it. Methodism had a system of doctrines that could be preached in their entirety without a blush or apology. The Church had a system of government wholly apostolical, somewhat military, altogether free in its exercise, endowed with possibilities beyond the surmise of the most sanguine, and equally successful in the largest cities and the most sparsely populated country. While it had suffered greatly during the depressing scenes of the Revolutionary War it had since recuperated, so that its congregations were the largest in the land. The English Church was now almost bereft of its clergy, and its members were obliged for a season to depend on the ministry of other denominations.

Three Annual Conferences.

There was an arrangement for three Annual Conferences for the year. Asbury preached his first sermon after being consecrated a bishop January 3, 1785, at Baltimore. His text was an index of the man (Eph. iii, 8): "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Coke left Baltimore for Perry Hall, thence going northward to minister to the people. Asbury started to the south, preaching every-where as before, with great acceptability, and laying the foundations of Methodism at Charleston, S. C. Coke afterward met Asbury at Conferences in North Carolina and Virginia. He then went westward to the Blue Ridge, and thence to Mount Vernon, where occurred a memorable interview with General Washington. After dining with Washington the subject of slavery was introduced, and the great patriot expressed himself in strong language as being desirous of the extirpation of the evil.

Baltimore Conference of 1785.

The two bishops met the preachers in Conference at Baltimore June 1, 1785. It had been thought expedient for Bishop Coke to return to Europe, and as he was to leave the next day he preached at noon a sermon on ministerial faithfulness. The Conference continued its session until midnight. The next morning he again delivered a sermon on St. Paul's exhortation to the Ephesian elders (Acts xx).

Cokesbury.

The two bishops had planned an educational institution for Methodism, for which Coke and Asbury collected funds. On Sunday the 5th day of June, 1785, Bishop Asbury laid the corner-stone of Cokesbury College, at Abingdon, Md., about twenty-five miles from Baltimore. The place selected for the college was one of the most eligible and picturesque in the East. An elaborate plan for the government of the school was drawn by Bishop Coke, sanctioned by the Conference, and published jointly by the bishops on the adjournment of the Christmas Conference. The plan was a masterly grasp of all the needs and work of a great Christian college appropriate to the times. It is worthy of careful study.* The building erected was 108 feet long by 40 in breadth. It was well arranged for lodging students and for recitation-rooms. It was opened December 8, 9, and 10, 1787, by Bishop Asbury, with appropriate religious ceremonies. His text at the dedication was 2 Kings iv, 40: "O thou man of God, there is death in the pot."

Cokesbury College a favorite.

This school became a great favorite with the Church. It was a school of the highest grade. Coke and Asbury occasionally conducted the examinations of the classes. After eight years of service, on the night of December 7, 1795, it took fire and was destroyed. Greatly dispirited by this accident, Asbury was for abandoning the enterprise; but some friends in Baltimore subscribing generously toward the purchase of a vacant building in that city it was bought, and a school duly opened. A church was built on a part of these grounds. This school opened with even better prospects than the former; but in a short year from the former conflagration fire again swept all away. Then Methodism let the matter of higher education rest for a few years.

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* See Bangs's *History of the Methodist Episcopal Church*, vol. i, pp. 230–240.

Asbury alone

From the time that Bishop Coke sailed for Europe in 1785 until his return, March, 1787, Asbury was alone in the care of the churches and exercise of the episcopal office. His travels extended back and forth from New York to Charleston, S. C., and every-where he was the same tireless, watchful worker for the Master, careful of every interest of the Church.

Coke's return to America.

In March, 1787, Coke met Asbury at Charleston, where he dedicated a new and spacious chapel, and found Methodism flourishing. Together they proceeded north. Coke gives a graphic description of the journey, over bad roads, fording streams, wading through "swamps and morasses," and often "on horseback till midnight."

When they reached Philadelphia it was thought necessary that Coke should again visit Europe; consequently he embarked June 25, 1787.

After Bishop Asbury had visited the Churches in the north he went south to Georgia, holding Conferences and preaching constantly. In 1788 he took a north-west course through the wilderness and ascended the Alleghanies, crossing the mountain barrier which he called the "steel," "stone," and "iron" mountains, and entered the Mississippi valley. Soon he met John Tunnell, a preacher of no mean ability. He hastened to Half Acres, Tenn., where he held the first Conference in the great West; it was in May, 1788. Asbury says, "We held our Conference three days, and I preached each day. The weather was cold, the room without fire, and otherwise uncomfortable." The Tennessee and Kentucky preachers who composed this first "ultramontane Methodist Conference" impressed

Asbury as being such as would push the cause of souls to the utmost success.

Turning eastward, Asbury crossed into North Carolina, from whence he went north through Virginia to Uniontown, Pa. Here he held a Conference, commencing July 22, 1788, with Whatcoat and eleven other preachers. Rev. Michael Leard was ordained by Bishop Asbury, assisted by Whatcoat. This was the first ordination west of the Alleghanies.

For about a year Whatcoat was Asbury's traveling companion, after which he went to a district which extended from Maryland to the Redstone, and from Philadelphia to Pittsburg.

Methodism in the West.

Methodism was introduced into the great West in 1781 by Robert Wooster, a local preacher of talent, who labored in the Redstone country. Souls were converted by his preaching and societies were formed (Quinn's *Life*). A call was made for a preacher. Jeremiah Lambert penetrated the Holston country in Tennessee in 1783, having been appointed to that work. The same year Francis Poythress, who was traveling the Alleghany Circuit in Pennsylvania, crowded his way over the mountains to the waters of the Youghiogheny, where were a few Methodists among the sparse population, and many other persons who needed conversion. The names of Cooper, Breeze, Moriarty, and Wilson Lee are intimately connected with this country and the planting of the Church. In 1785 there were reported 523 members. Then came William Phoebus, John Wilson, and E. Phelps. Redstone grew in importance in Western Methodism, so that in 1787 there were 756 members.

From the Holston center Methodism extended with the restless population to the West and South-west. The names of the worthy men who went into these wilds to preach to the hardy and bold pioneers have been lost, or can only be conjectured. They were brave and godly men, and their "works do follow them." The names of the preachers who formed the first Conference held by Asbury at Half Acres in Tennessee, in May, 1788, are preserved, and all the men were heroes. They were Edward Morris, elder, Jeremiah Mastin, Joseph Doddridge, Daniel Asbury, Thomas Ware, and Jesse Richardson. The company was small, but the men were great.

Methodism in Kentucky.

Daniel Boone was in advance of the Methodist Episcopal Church in Kentucky about ten years. As early as 1784 local preachers of the Methodist Episcopal Church followed the settlers to this beautiful country and preached Christ. Tucker, a local preacher, in 1784, descended the Ohio River "in a boat with a number of his kindred, men, women, and children." They were fired upon by the Indians, and Tucker was mortally wounded. Falling upon his knees, he "prayed and fought till, by his self possession and courage, the boat was rescued. He then immediately expired, 'shouting the praises of the Lord.'"

Methodism in Nova Scotia.

Methodism was ever spiritually restless. As soon as the standard of the cross was planted in one locality, the eyes of the ministry were lifted to a destitute field beyond. It is recorded that the first Methodist preaching in Nova Scotia was in 1766, by Laurence Coughlan. After a short time, and without much fruit, his health failed, and he returned to England, where he died of paralysis. John McGeary was sent out to take his place, but after a time abandoned the field. William Black had better success, and became the real founder of Methodism in the province.

William Black was at the Christmas Conference pressing the needs of Nova Scotia. The great heart of Coke was enlisted. Freeborn Garrettson and J. O. Cromwell were set apart for that special work. These two apostles sailed for Halifax in February, 1785. At once Garrettson commenced to preach in a house hired by a "Mr. Marchington, a true friend to the Gospel." Souls were awakened and converted, and in a few days Garrettson formed the first Methodist society with about eight members.

His comrade, Cromwell, pushed on to Shelburn, where like results attended his ministry. John Mann, a convert of Boardman in New York, and for a time during the Revolutionary War pastor of John Street Church, went to Nova Scotia and became a faithful preacher, where he died triumphantly in 1816.

Barbara Heck in Canada.

Barbara Heck, the foundress of Methodism in New York, in 1784, went with her children and the widow and children of Embury to Canada, where she died August 17, 1804.* The names and works of this noble woman and the accompanying families are to be found "from Augusta to Quebec." Samuel Embury, son of Philip, was class-leader, and Barbara Heck and her three sons were members of the class. A local preacher named Tuppey, of the British army at Quebec, preached for about three years. The Canadians regard him "as the first Methodist preacher in Canada." An Irish local preacher named George Neal, a major of cavalry in the English army, was the second preacher. The doctrines and spirit of Methodism penetrated the English army, and raised up some noble, godly preachers, who aided greatly in the planting and extension of Methodism in the New World. The names of Captain Webb, Commissary Tuppey, and Major Neal may well be held in grateful remembrance by Methodists.

In 1788 James McCarty, an Irish preacher from the United States, entered Canada to preach, and great success attended his labors. The Churchmen (mostly Romanists) having seized and bound him, placed him in a boat with four hired Frenchmen; these took him down the St. Lawrence to the Rapids, where they left him on a desolate island. Whether he perished by starvation or was drowned in an attempt to reach the main-land is not known.

In January, 1790, William Losee, preacher on Lake Champlain Circuit, crossed the St. Lawrence, probably at St. Regis, and began to preach with marked success in Canada.

Washington addressed in the name of the Methodist Episcopal Church by the bishops.

At New York, April 30, 1789, George Washington was inaugurated President. In May the New York Conference held its session in that city. Asbury, the patriot and Christian, suggested the propriety of presenting to President Washington "a congratulatory address," in which "should be embodied our approbation of the Constitution, and professing our allegiance to the government." The Conference highly approved the measure, and the two bishops were appointed to draw up and present such a paper to the President. The paper was a sincere congratulation to Washington on his election, and a cordial recognition of his eminent qualifications for the high office. It bears the date, " May 29, 1789," and is signed by Coke and Asbury in behalf of the Methodist Episcopal Church.

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* Letter of Rev. W. H. Withrow, D.D., in *The Epworth Herald*, March 7, 1891.

President Washington made a suitable reply.

CHAPTER VII.

PRESIDING ELDERSHIP—THE COUNCIL—QUESTIONS SETTLED.

Origin of presiding elders.

After the adjournment of the Christmas Conference the appointments were so arranged that the elders were distributed to points accessible, from which they could reach the whole Church and "administer the sacraments of Baptism and the Lord's Supper, and perform all the other rites prescribed by our Liturgy." This was found very helpful to the spiritual life of the people. When the next Conferences were held, in 1786, these elders were limited to certain territory for each. It was then said the elder was "to exercise within his district, during the absence of superintendents, all the powers vested in them for the government of our Church, provided that he never act contrary to an express order of the superintendents." When the Conferences of 1787 came it was found that these elders were eminently useful in the management and government of the Church, and out of this came the office of presiding elder. The title appears for the first time in the Discipline of 1792.

The Council.

The Christmas Conference made no arrangement for the assembling of another body like unto itself for the purpose of legislation. Measures for church government were adopted, which, after being presented to the several Annual Conferences, provided a majority of the preachers in their sessions voted for the proposed rules, became laws and regulations. Before four years had passed it became evident that in some body must be lodged legislative power, instead of the present cumbersome and uncertain mode. A proposition was submitted by Bishop Asbury to the Conferences beginning in the spring of 1789 to form a "Council," whose powers were to mature every thing they shall judge expedient. "1. To preserve the general union. 2. To render and preserve the external form of worship similar in all our societies through the continent. 3. To preserve the essentials of the Methodist doctrines and discipline pure and uncorrupted. 4. To correct all abuses and disorders. 5. To mature every thing they may see necessary for the good of the Church and for the promoting and improving our colleges and plan of education."* It was provided that the acts of the Council, to be authoritative, should be unanimously adopted by the Council and agreed to by a majority of the Conference in which the act was to be applied. The Bishops were authorized to summon the Council at such time and place as they should "judge expedient."

First Council.

The first Council met at Cokesbury College, December 4, 1789. Bishop Asbury presided. There were present Richard Ivey, of Georgia; R. Ellis, of South Carolina; E. Morris, of North Carolina; Philip Bruce, of north district of Virginia; James O'Kelly, of south district of Virginia; L. Green, of Ohio; Nelson Reed, of western Maryland; J. Everett, of eastern Maryland; John Dickins, of Pennsylvania; J. O. Cromwell, of New Jersey, and Freeborn Garrettson, of New York. These eleven men, with the bishop, formed the first Council of Methodism in America. Bishop Asbury says: "All our business was done in love and unanimity." Of this there can be no doubt. Nevertheless, there were in the plan elements that necessarily conspired to break it down; only one other session was held — that of 1790.

Council unpopular.

The causes for this unpopularity were, first, "Nothing was to be decided without a reference to the Conferences, who had a full veto power;" second, the council was composed of presiding elders, who, as Lee wrote, "were appointed, changed, and put out of office by the bishop, and just when he pleased." According to American democratic ideas this was not representation; and while there was no possible connection between Church and State, still the political notions of American patriots rejected "taxation without representation."

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* Bangs's *History of the Methodist Episcopal Church*, vol. i, pp. 302–304.

An attempt was made to remedy these defects by substituting for presiding elders as members of the Council "experienced elders," elected by ballot. It was also determined that the Council "should have power to direct and manage the printing, to conduct the plan of education, to appoint teachers and fix their salary, and to preserve the general union of the preachers and people."

Attempt at remedy.

Among those present at the first council was James O'Kelly, from the south district of Virginia, a strong, restless, influential, determined man. He had heartily favored the organization of the Council, and was present and took an active part in the proceedings. But he became wholly opposed to the existence of the body, and as openly hostile to it as he had been formerly favorable. Jesse Lee attributes this sudden and radical change to the fact that O'Kelly "went to the first Council with some expectation of being promoted in the Church, but, finding himself disappointed, he returned home greatly mortified." In his Annual Conference O'Kelly threw his influence against all the measures proposed by the Council. As a result not one of these measures was adopted. He also allied himself with some others in strongly advocating a call for a General Conference. While he was doubtless unwise in his methods he did well in urging the assembly of a body whose *personnel* would justly represent the entire Church, and which should legislate with full authority for the Church.

O'Kelly.

Bishop Asbury, coming to the conclusion that a General Conference offered the only solution of the embarrassments of the Church, submitted a plan which was approved by the preachers. The call was made for the assembling of the preachers in such a General Conference November 1, 1792, at Baltimore.

Call for a General Conference.

Mr. Wesley, very early in the religious movement which he directed, discovered the great value of the press in carrying forward an intelligent revival. The Church in America was also in no wise slow to recognize its importance. In 1789, official provision was made "for the publication of books

Book Concern.

for the Church." The right man for publisher was found in the person of John Dickins, who, in addition to his work as preacher in Philadelphia, was appointed "book steward." Philip Cox was not appointed to a circuit, but was made "book steward at Large." The honor of planning the work of the Book Concern, obtaining means to carry it forward, and stamping upon it the character of permanency, justly belongs to John Dickins.

First Sunday-school in America.

As early as 1786 Bishop Asbury formed a Sunday-school "at the house of Thomas Crenshaw, in Hanover County, Va.," the first ever formed on the American continent by any Church. This was only five years after Robert Raikes organized the Sunday-school in Gloucester, England, at the instigation of a "young Methodist woman," afterward the wife of Rev. Samuel Bradburn. The Conferences of 1790 distinguished themselves by ordering that "Sunday-schools, for the instruction of 'poor children, white and black,'" be established. The minutes read, "Let us labor, as the heart and soul of one man, to establish Sunday-schools in or near the place of public worship. Let persons be appointed by the bishops, elders, deacons, or preachers to teach [gratis] all that will attend and have a capacity to learn, from six o'clock in the morning till ten, and from two o'clock in the afternoon till six, where it does not interfere with public worship. The Council shall compile a proper school-book to teach them learning and piety." * The Sunday-schools commenced thus early in the history of American Methodism were destined to become an ever-increasing agency of usefulness.

Methodism entering New England.

The most difficult field for Methodism to enter was New England. The "Standing Order"—the Congregational Church—had been recognized as a State Church. It tolerated the Presbyterians, who to some extent catered to the Congregationalists. These in common held to the Calvinistic faith, the Presbyterians the more tenaciously. The early settlers of New England had fled from the Old World on account of religious and political intolerance, and in turn, after

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* Stevens's *History of the Methodist Episcopal Church*, vol. ii. pp. 503, 504, quoted from Lee's *History*, p. 162.

enjoying religious and political freedom in the New World, had themselves become intensely intolerant. Methodism taught a pure Arminian doctrine, which, if admitted, must entirely change the teachings of the established churches. The staid New Englanders could not brook change. They believed themselves doing God service in antagonizing this new preaching. It was under such circumstances that our early preachers found their way into New England, and there planted the Methodist Episcopal Church.

Lee the hero.

Jesse Lee is the hero of New England Methodism. A few sermons from Methodist preachers passing to and from Nova Scotia had been preached, but no lasting effect had been produced. Jesse Lee arrived in Connecticut June 17, 1789, preached at Norwalk that day, and afterward at New Haven and elsewhere. His first class was formed at Stratfield, about September 26, 1789. The second class was formed at Redding the last of December, 1789, and had two members. After about three months Lee went into Rhode Island, where his heart was cheered by finding "a great many Baptists in this part of the country" who were "lively in religion." "They are," says Lee, "mostly different from those I have formerly been acquainted with; for these will let men of all persuasions commune with them if they believe they are in favor with the Lord. I think the way is now open for our preachers to visit this part of the land. It is the wish of many that I should stay, and they begged that I would return again as soon as possible, although they never saw a Methodist before. I am the first preacher of our way that has ever visited this part of the country." *

Lee's wit.

Lee continued to preach in Connecticut in school-houses, in court-houses, occasionally "in the more liberal village churches," in private houses, in groves, and by the highway. His preaching was clear, strong, and persuasive. The people heard him gladly, but "the pastors and deacons valiantly resisted him as a heretic, for he was an Arminian." When these men attempted to turn his preaching into ridicule,

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* Stevens's *History of the Methodist Episcopal Church*, vol. ii, p. 429.

by tact and logic "he confounded them." When the wags and wits attempted to bring him into derision Lee was always ready with an apt repartee that scattered them and left him the victor. It was sometimes said he was not educated, and the wise ones quoted Latin and Greek to test him. Lee answered back in Dutch, which they thought to be Hebrew, and were forced to admit his "culture." Lee preached powerfully and exhorted with irresistible force. When he prayed the heavens and earth seemed to meet; and when he sang Zion's songs the multitude was charmed and heard him gladly.

Lee in Boston.

But Lee had not yet attacked sin in Boston, which even then was New England's head. He reached Boston July 9, 1790. The day was spent in the vain effort to find a place in which to preach. The next day, in the afternoon, he took a table to the Commons, where people were frequently passing. Lee at this time was about thirty-two years of age. His dress was simple in style, resembling that of the Quakers. His face was attractive, eye clear, and voice resonant. He placed his table under a tree, mounted it, and began to sing a hymn. Only four persons drew near at first to see the novelty. The preacher kneeled and poured out his soul in prayer. His manner was that of one deeply in earnest. By the time the prayer was concluded masses of people were coming from every direction toward this table and its occupant. It was estimated that three thousand people were thus quickly assembled. Lee opened his pocket Bible, announced his text, and preached without notes. It was a plain, pointed sermon. Many hungry souls heard it gladly, and received the message as coming from above.

The story of Lee's efforts to find a place in which to gather a congregation and preach to them the Gospel, the oft-repeated repulses and denials, the persistent effort to obstruct his way, and his ultimate success, together with his providential call to Lynn, and the open door there, make a brilliant passage in the romance of Methodist history. The great heart of Lee forgave men their rudeness. His love for dying sinners led him to work prodigies. His indomitable energy enabled him to persist until he conquered.

Lee and Nathan Bangs.

As Lee passed through Massachusetts and Connecticut his preaching received frequent and severe criticism. Sometimes an unconscious influence was exerted that required years to determine itself. In Connecticut was "an honest and intelligent blacksmith" who stood by the "Standing Order" and Calvinism. He would not suffer his family to hear Lee preach, but he could not prevent the discussions in the family about the wonderful man and his preaching. One of his sons, only twelve years of age, was greatly impressed with what he heard in the family and shop. Though not permitted to hear Lee then, when he became a man and acted for himself he sought out the Methodist preachers, heard them gladly, was soundly converted, and became the great Dr. Nathan Bangs. It is said by Dr. Stevens that he did more important service for American Methodism than any other man recorded in its history except Asbury.*

Lee re-enforced.

At the Conference in New York, October 4, 1790, Lee pleaded eloquently for laborers for New England. He had already formed Stamford or Redding and the New Haven circuits. He could show a chapel at Stratfield, Conn., known as Lee's Chapel, the first Methodist church built in New England; a chapel, partly finished, in Dantown; and a good prospect for work in Lynn. He could also point to bitter opposition, a cold reception, and antagonisms from sturdy New Englanders. He received ministerial re-enforcement in John Bloodgood, John Lee, N. B. Mills, and Daniel Smith.

Death of Lee's mother.

Lee received word of the death of his mother while at Conference in New York. His great heart of affection was moved to go and mourn with his loved ones, but perishing sinners in New England called loudly to him for salvation. He therefore decided to send his brother home while he, with his assistants, hastened to New England. From this time there was no lack of strong Methodist preaching, earnest evangelical exhortations, and stirring gospel singing.

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* Stevens's *History of the Methodist Episcopal Church*, vol. ii, p. 435.

Revivals occurred, societies were formed, circuits arranged, preachers found for the growing work, and church buildings erected. The next year twelve preachers were sent from the Conference in New York to New England.

Asbury in New England.

Bishop Asbury visited New England for the first time in 1791. Entering Connecticut June 4, his reception by the Methodists was most hearty at Redding, Stratford, and elsewhere. By others his reception was cold and inhospitable, especially at Boston. He left Boston saying, "The Methodists have no house, but their time may come." At Lynn he found a "Methodist chapel raised." Asbury was greatly cheered, and in a prophetic spirit he predicted that "God would work in these States, and give us a great harvest."

The work of Lee and his coadjutors was so crowned with success that in May, 1792, Bishop Asbury returned to Lynn and held the first Conference in New England. There were present eight preachers besides the bishop.

Growth of the Church to close of this period.

In 1784 there were eighty-three ministers: in 1792 there were two hundred and sixty-six of them. In 1784 there were 14,988 members. In 1792 there were about 65,980 members. In eight years the Church had more than three times multiplied her ministry and more than four times increased her membership. In church buildings there had, doubtless, been a corresponding increase, though the facts are nowhere given upon which to base a calculation as to how many churches Methodism then possessed.

CHAPTER VIII.

THE GENERAL CONFERENCE OF 1792 TO THE FIRST DELEGATED GENERAL CONFERENCE, 1812.

Second General Conference called.

THE Annual Conferences, excepting the South Virginia, where O'Kelly exerted his greatest influence, having acceded to the request of the second Council, Bishop Asbury called a General Conference to assemble in Baltimore, November 1, 1792, to be composed of all the elders of the Church. It is not definitely known whether Bishop Coke's name was appended to the call, as he was absent in England at the time it was officially made. Having heard of Wesley's death, April 29, 1791, he had hastened to England to settle matters connected with the Wesleyan Conference. The fact that he was the first designated in the "Poll Deed," or "Deed of Declaration," led to the expectation that he would take a leading part in the adjustment of the unsettled affairs of Wesleyan Methodism.

O'Kelly's disloyalty.

There was one restless, disloyal spirit sowing the seeds of discord among the preachers in America and seeking to break down the influence of Bishops Asbury and Coke and to wholly change the genius of Methodism, if not destroy it altogether. This was James O'Kelly. We have seen his disappointment in the Council of 1789. In the absence of Bishop Coke, O'Kelly and his supporter, Mr. Allen, by letters to Coke in England, had violently and unrighteously assailed the character of Bishop Asbury. O'Kelly had spent two years in "alienating the affections of the young preachers from Bishop Asbury by representing him as a tyrant and as being ambitious and mercenary." O'Kelly was a man well calculated to lead men away and demoralize the churches. Among others who were misled by him was William McKendree, a man who afterward became famous both as preacher and bishop. Not until he met Bishop Asbury personally, and studied his character critically, did he come to appreciate the nobility of the man he had been taught to undervalue.

Error of Coke.

Bishop Asbury found that by these letters of O'Kelly and Allen Bishop Coke had been turned somewhat against him, which was one of the severest afflictions experienced by Asbury in this controversy. As early as April, 1791, Bishop Coke, fearing that Methodism could not stand firm amid the contending elements of a new country, wrote a letter to Bishop White, of the Protestant Episcopal Church, suggesting the possibility of a union of the two Churches. This becoming known some years afterward, he was severely and justly censured by Bishop Asbury and the Methodists generally. A people who had fought their way through untold difficulties and opposition until they were much larger than the Protestant Episcopal Church were in no mood to quietly sit by and see such a union consummated. Bishop Coke afterward saw his error and acknowledged it.

Lee's account of the Conference.

The second General Conference assembled in Baltimore on the morning of November 1, 1792. Bishop Coke arrived from England the night before. No official record has been found of the doings of this Conference; but Jesse Lee has preserved a fair account of the proceedings, and, having been present and a member of the body, his statements are taken as authority. The General Conference was composed of the elders of the Church. How many were present he does not state, but they were "from all parts of the United States where we had any circuits formed."

The first day was spent in determining the rules to govern the Conference in its deliberations. The principal restrictive rule adopted required a two-thirds vote of all the members voting to "abolish an old law or make a new one, but that a majority might alter or amend any existing law."

O'Kelly's five planks.

On the second day O'Kelly precipitated the action which led to his secession from the Church. The O'Kelly party had a platform with five planks: "1. The abolition of the arbitrary aristocracy (the Council). 2. The investing of the nomination of the presiding elders in the Conferences of the districts. 3. The limitation of the districts to be invested in the General Conference. 4. An appeal allowed each preacher on the reading of the stations. 5. A General Conference of at least two thirds of the preachers as a check on every thing." *

Dangerous demand.

On this day O'Kelly embodied what was probably his strongest point in the following amendment to the Discipline: "After the bishop appoints the preachers at Conference to their several circuits, if any one thinks himself injured by the appointment he shall have liberty to appeal to the Conference and state his objections; and if the Conference approve his objections the bishop shall appoint him to another circuit." This question immediately brought on an animated and strong discussion. Asbury, being sick, and greatly depressed by the possible results of this discussion, retired, leaving Bishop Coke in the chair. "It was the first of those great parliamentary debates which have given pre-eminence to the deliberative talent" of the General Conference in its entire history. O'Kelly led in the discussion. He was sharp and censorious. Ivey, Hull, Garrettson, and Swift took sides with him in the discussion, though not in his extreme measures. But equally strong and eloquent men opposed these. Willis, Lee, Morrell, Everett, and Reed especially defended Methodism as it was, and clearly showed the destructive effects of the proposed movement. Coke was greatly impressed with the brilliancy and power of the debate. He had heard nothing in the Old World to surpass it. The debate commenced on Friday, the 2d, and continued to Monday night, the 5th, being relieved by solemn religious services on Sunday, at which Bishop Coke, O'Kelly, and Henry Willis preached. Lee writes: "On Monday we began the debate afresh, and continued it through the day; and at night we went to Otterbein's church and again continued till near bed-time, when the vote was taken and the motion was lost by a large majority."

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* Simpson's *Hundred Years of Methodism*, p. 72.

On Tuesday morning O'Kelly and a few kindred spirits sent to the General Conference a letter declaring their withdrawal from the body "because the appeal was not allowed." An effort was made to reconcile these malcontents. Garrettson, who was one of the committee, speaks of the effort as a failure. "Many tears were shed," says he, "but we were not able to reconcile him [O'Kelly] to the decision of the Conference. His wound was deep and apparently incurable."

O'Kelly's secession.

O'Kelly soon left Baltimore for southern Virginia, and began to uproot what he had planted. A few preachers followed him. William McKendree went, but did not stay long, becoming convinced of his error. O'Kelly called his association the "Republican Methodists." Divisions, strifes, and discords arose in the body. Peace was a stranger. O'Kelly ordained preachers and exercised the very functions he had so bitterly antagonized in Asbury. In 1801 he published a pamphlet calling his organization the "Christian Church." His party dwindled, and after his death, October 16, 1826, went to pieces.

McKendree followed.

After O'Kelly had withdrawn he secured an interview with Bishop Coke, but used his privilege to "criminate" him and the Conference.

Lee, in describing the withdrawal of O'Kelly and the preachers who followed him, writes that the motive of his action was not brought out in the debate. He was heterodox regarding the Trinity. "O'Kelly denied the doctrine of the Trinity, and preached against it, by saying that the Father, Son, and Holy Ghost were characters, and not persons, and that these characters all belonged to Jesus Christ; that Jesus Christ was the Father, the Son, and the Holy Ghost." A member of the General Conference had intended to prosecute him before the Conference for "the false doctrines which he had been preaching;" but O'Kelly's withdrawal from the Conference and Church prevented the necessity for such a trial.*

It may be well to remember that about this time began those

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*Stevens's *History of the Methodist Episcopal Church*, vol. iii, p. 26.

warm debates on the constitutional rights of the itinerant preacher in the Wesleyan Connection in England which grew out of the changed relations arising from the death of Mr. Wesley.

Tranquillity.

The day following the secession of O'Kelly the General Conference settled down to a state of tranquillity. Asbury was asked to preach, which he did from 1 Pet. iii, 8. "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." This godly man, who had during all this strife illustrated this text in his conduct, could, with unusual power, preach it in words from the pulpit.

Acts of General Conference of 1792.

Among the acts of the General Conference of 1792 are a revision of the Discipline; a providing for regular General Conferences; designation of the Annual Conferences by the name "District Conferences," to distinguish them from the General Conference; the authorization of the bishops under certain restrictions to set the boundaries to the Conferences, and to fix the times of the annual sessions; the definition of the term "supernumerary preacher;" the provision for "the election, ordination, and trial of bishops;" the definition of the presiding eldership, with its powers and duties; the limiting the appointment of the elders in one district to four years; the ordering that preachers should not receive presents for baptisms or burial of the dead; a rule for settling disputes between brethren "concerning the payment of debts" without going to law; the prescribing of a form of church letter; a provision for the trial of preachers for "immorality or improper conduct, and also for heresy," and an addition to the rule of an earlier date regarding the trial of members who should inveigh against the "doctrine and discipline" of the Church, or sow dissension in any of the societies.

Adjourned with a sermon by Coke.

On November 15, the business being accomplished, the General Conference adjourned, with a sermon by Bishop Coke. The preachers went out with a deeper consciousness of the value of Methodism than they had before. The impression of the Conference upon Coke was profound. "I had always entertained," says he, "very high ideas of the piety and zeal of the American preachers, and of the considerable ability of many; but I had no expectation, I confess, that the debates would be carried on in so very masterly a manner; so that on every question of importance the subject seemed to be considered in every possible light."

Asbury quelling the O'Kelly schism.

Bishop Coke started northward and soon sailed for Europe. Bishop Asbury went south to counteract, as much as possible, the O'Kelly schism. He traveled extensively in Virginia, where O'Kelly had the greatest influence; preached, held Conferences, class and band meetings, and love-feasts; wrote letters to those likely to be affected by the O'Kelly movement, and used every means for counteracting it. By this prompt action the bishop and the preachers who remained faithful to Methodism averted any wide spread disaffection.

Hammett's secession.

Bishop Asbury soon went to Charleston, S. C., where he found a trouble which had culminated in a small secession, and threatened for a time the total destruction of the Methodist Church in that city. Rev. William Hammett was a missionary sent by Bishop Coke to the West Indies. By some means he had come to the United States and was in charge of the Methodist Church in Charleston. As a thinker and preacher he was gifted and eloquent. He soon became restless and fault-finding, accused Coke and Asbury alike of tyranny, and sowed dissension among the people. He headed a secession in Charleston about the close of 1791, anticipating O'Kelly by a few months, and probably giving some encouragement to the O'Kelly secession. Hammett erected a large building on Hasel Street, calling it Trinity Church. His followers took the name "Primitive Methodists." After a time another building was erected. Troubles arose among themselves. Of the few local preachers who joined him many abandoned his cause. He died in 1803, and the whole movement vanished from sight.

Asbury's labors.

Bishop Asbury was constantly engaged in the oversight of the churches during the quadrennium, making nearly a circuit of the Church each year. He closed the ecclesiastical year of 1792 in South Carolina, where he enjoyed the best hospitality of a great-hearted people. Afterward we see him "wrestling with floods" and living on "Indian bread and fried bacon" in North Carolina; next crossing the Alleghanies amid perils, and spending several weeks in the settlements of Kentucky and Tennessee, enduring great privations; then among the heights of the Virginia mountains, preaching, administering the sacrament to the hardy mountaineers, and resting under the hospitable roof of the widow of General Russell, whose wife was a sister of Patrick Henry; then to Perry Hall; next we find him at Boston, where he edifies all who attend his ministry; then off to Vermont and New York; and so in a ceaseless round of episcopal visitations to the Churches, preaching, holding Conferences, and blessing the people everywhere. Four years of such work, following the victory of 1792, could not be lost upon the Church.

Death of Judge White.

In May, 1795, Asbury was called to mourn the death of Judge White, the noble layman who defended and sheltered him in the dark days of the Revolution. Judge White died aged sixty-five. The news was a shock to the good bishop. He records of him: "He was a friend to the poor and oppressed. He had been a professed Churchman, and was united to the Methodist Connection about seventeen or eighteen years. His house and heart were always open, and he was a faithful friend to liberty, in spirit and in practice; he was a most indulgent husband, a tender father, and an affectionate friend. He professed perfect love and great peace, living and dying."

Some remarkable men.

Bishop Asbury was in contact during this period with some remarkable men. Benjamin Abbott was remarkable for his eccentricities and revival power. His death, which occurred August 14, 1796, was triumphant. For Whatcoat, then one of the presiding elders in Maryland—grave, fervidly pious, and full of good sense—Asbury conceived the highest regard. Henry Smith, who came to a ripe old age, having served the Church faithfully for over fifty years and left many published letters full of reminiscences of early Methodism, dated from "Pilgrim's Rest," was just coming into the ministry. One of the most remarkable men was William McKendree, who had been influenced by O'Kelly, and, conceiving a dislike for Bishop Asbury before knowing him, had withdrawn from the Church. Soon, however, he saw his folly, returned, carefully studied Asbury in every attitude, came to love and revere him as God's chosen messenger, and finally became himself a bishop and a worthy successor of Asbury. Enoch George, who had been soundly converted under the ministry of Jarratt, volunteered to go into South Carolina as a missionary, and so impressed himself upon the Church as afterward to become one of its bishops. The two brothers, Coleman and Simon Carlisle, "successful evangelists of the South," and Stephen G. Roszel, a young itinerant in Virginia, for fifty years a "chieftain of the Church in Virginia and Maryland," a strong debater, "a leader in his Annual Conference," a powerful preacher, and a great revivalist—these men were among Asbury's best laborers in the South.

In the North Asbury had such able men as Garrettson, who had by marriage and fortunate purchase of land become wealthy, and gave liberally of his means to the Church; George Pickering, one of the most devoted and conscientious men [1769-1846], "tall, slight, and perfectly erect," clothed with "energy, shrewdness, self-command, and benignancy;" Ezekiel Cooper, a "representative" man, cultured, "a living encyclopedia," a strong theologian, a keen debater, a powerful preacher; John McClaskey, full of Irish wit and the grace of God [1756–1814]; Thomas Morrell, a Revolutionary soldier, honored by Congress with a commission as major [1747–1838], an able preacher, the personal friend of Washington, and the one who introduced Coke and Asbury on their visit to the President in 1789; Thomas Ware, whose autobiography is valuable in historical reminiscences; Valentine Cook, educated at Cokesbury, acquainted with Greek and Latin, and so skilled in German that he could preach in it as fluently as a native. Such men, in the Middle and Northern States, were constantly going forth as preachers of righteousness.

In the great West Bishop Asbury found equally strong men to march to the front at the bidding of the Church. Barnabas

McHenry (1767–1833) was "the first Methodist preacher raised up west of the mountains." William Burke, a man of dauntless courage, born to lead, who never tired of preaching nor of leading penitents to Christ, was the first stationed preacher in Cincinnati, in 1811. Thomas Scott (afterward Judge Scott) brought many to Christ. Marrying in 1796, he located and studied law. Subsequently as lawyer and judge he dignified Methodism. Dr. Edward Tiffin was converted under Scott's preaching and became a powerful lay member. As governor of Ohio and as a senator at Washington, he threw all his influence on the side of godliness. These are a few of the mighty pioneers of the wilds of the West whose heroic conduct was the admiration of Bishop Asbury, and whose annals would require volumes to set forth all their worth.

Character of Asbury.

The history of this period may well be closed by a reference to Bishop Asbury. He was a close thinker and a profoundly conscientious man and officer. He was ever inquiring as to the moral quality of every thought and act. Ofttimes this introspection, affected by physical ailment, made him unduly sensitive. Asbury was naturally an energetic man, and as such he was restless without movement and achievement. When he sowed the seed he desired to see the growing crop; when he preached he must see sinners converted; when he administered he must see the Church advance.

Judging from his Journal, Asbury seems to have been of an exceedingly morbid temperament. "There is scarcely a page," writes Stevens, "in which we do not witness the heroic struggle of his invincible will with this formidable physical drawback. And the evil grows as he advances in life. He mentions oftener than ever his inward conflicts, alternations of joy and sadness, of mental freedom and oppression in the pulpit. He at last perceives the fact that his melancholy is 'constitutional,' and will end only with his life. This brave struggle with an unconquerable physical evil enhances inexpressibly the greatness of his character and of his unparalleled life. He had not, however, the sagacity or the scientific knowledge to perceive that his excessive occupation caused much of his sufferings. It may be soberly affirmed that through all his ministerial career he was doing the work of ten if not twenty ordinary men. No human strength is adequate to such labors as his—journeys on horseback over the worst roads, thirty, forty, fifty miles a day, with almost daily preaching, class-leading, visits from house to house, frequent and laborious sessions of Conferences, a correspondence of a thousand letters yearly, for most of the year the poorest fare of log-cabins, with no other luxury than tea, which he always carried with him and often prepared himself beneath a tree, and almost continual sickness, chills, fevers, and rheumatism. Aristotle taught that the vices are the excesses of the virtues. Asbury erred in this respect. His life, effective as it was, might have been more effective if more healthful, physically and mentally. Johnson remarked to Boswell that to interpret the Scripture command, 'be instant in prayer,' literally were to abuse it; that no one could thus obey it without becoming a maniac. Asbury, besides his other extreme habits, was almost a literalist in this respect. He usually prayed with families at the close of each meal, at taverns, or wherever else he stopped. He prayed in all his pastoral visits. For years he prayed for each of his preachers by name daily; at every Conference he prayed privately over each name on the list of appointments; on his rides he prayed ten minutes each hour, and he records that there were few minutes in the day in which his thoughts were not absorbed in prayer. He fasted every Friday, besides going without food from early morning till late evening several days in almost every week. We cannot wonder, then, that his life became abnormal, and we cannot but wonder that it was so mighty in spite of that fact." *

General fast ordered.

In 1795 the Annual Conferences recommended a "general fast" to be observed by all Methodists on the first Friday in March, 1796, and also that the Church observe the last Thursday in October, 1796, as a day of "holy gratitude and thanksgiving." † The days were carefully observed. There followed great revivals.

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* Stevens's *History of the Methodist Episcopal Church*, vol. iii, pp. 119, 120.

† Bangs's *History of the Methodist Episcopal Church*, vol. ii, pp. 22–24.

CHAPTER IX.

GENERAL CONFERENCES OF 1796 AND 1800.

THE Church had grown in importance and spirituality during the quadrennium. The third General Conference assembled in Baltimore, the "cradle of American Methodism," October 20, 1796. Bishop Coke had returned after an absence of nearly four years, reaching Chesapeake Bay October 3, 1796. He had traveled in England, Ireland, Holland, and the West Indies. His heart was burdened regarding missionary work, to which he gave great attention. He was also preparing his Commentary at the request of the British Conference, and was unceasing in preaching. Coke brought as a traveling companion Pierre de Pontavice, a French nobleman who had been converted from Romanism to Christianity.

Third General Conference.

About one hundred and twenty preachers attended this General Conference. Many from the West who were entitled to attend could not do so, and many in New England were also prevented from attending. Thus it began to be discovered that the entire Church was not represented, and the foundation was laid for what ultimately came—"a delegated General Conference." Great harmony prevailed in this gathering, and the business was transacted with dispatch.

The acts of the General Conference may be summed up as follows:

1. A letter was brought by Bishop Coke from the British Conference addressed to the General Conference, offering fraternal greetings to the Methodist Episcopal Church in America, which they esteemed as one with themselves, and congratulating the Church on its "amazing success." To this an address was returned which voiced the feeling in the entire Church.*

A letter from England.

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* Stevens's *History of the Methodist Episcopal Church*, vol. iii, p. 343

2. The Church was divided into six Annual Conferences. They were the New England, Philadelphia, Baltimore, Virginia, South Carolina, and Western, and their boundaries were quite well fixed. The persons permitted to attend were all those in full connection, and those to be received from trial into full connection. The bishop was also to hold a Conference in the province of Maine if it became desirable.

Six Annual Conferences.

3. It having become necessary to secure uniformity in titles to church property a form of "Deed of Trust" was drafted and inserted in the Discipline, by which all church property was to be conveyed to trustees in trust for the use of the members of the Methodist Episcopal Church in the place where the property is located, guaranteeing the use of the pulpits to the authorized ministry.

Titles to property.

4. A "Chartered Fund" in the hands of trustees, for the relief and support of the itinerant, the superannuated and worn-out ministers and preachers of the Methodist Episcopal Church in the United States of America, their wives and children, widows and orphans, was established.* It was provided that this society should be chartered, which was done by the Legislature of Pennsylvania.

A Chartered Fund.

5. A rule was adopted that "a deacon should serve two years before his ordination as an elder, except in missions."

Traveling deacons ordained to be elders after two years from diaconate.

6. It was provided that local preachers might be ordained deacons upon the recommendation of the Quarterly Conferences to which they might belong after serving as local preachers four years. Provision was also made for trying local preachers before their peers when accused of crime.

Local preachers may be ordained deacons.

7. The care of the Book Concern was largely placed upon the Philadelphia Conference, and the Concern was located at Philadelphia. A monthly periodical, to be called the *Methodist Magazine*, was ordered.

The Book Concern.

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* Bangs's *History of the Methodist Episcopal Church*, vol. ii, pp. 45–50.

8. A strong enactment regarding temperance was adopted. "If any member of our society," it reads, "retail or give spirituous liquors, and any thing disorderly be transacted under his roof on this account, the preacher who has the oversight of the circuit shall proceed against him, as in the case of other immoralities, and the person accused shall be cleared, censured, suspended, or excluded, according to his conduct, as on other charges of immorality."

Temperance.

9. Strong language was put into the enactment on the subject of slavery, declaring the evil of American slavery. "No slave-holder shall be received into the society till the preacher who has the oversight of the circuit has spoken to him freely and faithfully on the subject of slavery." Members selling slaves were to be excluded from the society, and in the case of members purchasing slaves the Quarterly Conference was directed to determine the number of years the slave should work for his purchase-price, and the penalty for failure to sign the paper of manumission.*

Slavery.

10. The consideration of the subject of education for the ministry.

Education.

11. The marriage of members with "irreligious persons" was prohibited. In "a doubtful case" the person was to be put back on probation.

Marriage.

12. As Bishop Asbury's health was so poor many members of the General Conference thought an assistant bishop should be elected. Coke, however, to relieve the case, wrote a letter to the Conference pledging himself to remain in America so long as needed, which he honorably did until released.

The General Conference, after fourteen days' session, closed in peace and love. Coke described it as follows: "All was unity and love. There was not a jarring string among us." Asbury wrote: "There were souls awakened and converted. No angry passions were felt among the preachers. We had a great deal of good and judicious talk."

It was found that the membership of the Church had decreased by 9,316 members, owing to the heated controversy of the O'Kellyites in Virginia, and Hammettites in South Carolina, but there had been an increase of 27 preachers.

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* Stevens's *History of the Methodist Episcopal Church*, vol. iii, pp. 341, 342.

Statistics.

From this year there was a steady increase in membership, together with a decrease of locations among the ministers. This last indicated a better support for the preachers.

Permission given Coke to return to England.

Coke and Asbury started on their journey to the South to hold the Conferences and comfort the churches. The British Conference having asked for the return of Coke to England, the Virginia Conference by vote consented, though the Conference and Bishop Asbury in their letter stated that the final settlement of the matter must be with the General Conference.* Coke sailed from Charleston, S. C., February 6, 1797.†

Asbury's feebleness.

Not long after this Asbury was forced to abandon his severe and tedious journeys on horseback and use a sulky. He started back to the North, reaching Perry Hall, where he rested and recuperated for some time. Soon after this it became Asbury's wish that assistance be given him in his great work. He communicated to the Conference at Wilbraham his desire, and it was proposed that Whatcoat, Poythress, and Lee should be elected "assistant bishops in the United States."‡ Since the General Conference was not yet a "delegated body" Asbury held that the consecration of bishops would be legal by order of all the Annual Conferences. On the recommendation of the Conference at Wilbraham, where Lee had presided with great acceptability,§ he left New England to accompany and aid Bishop Asbury. The Virginia Conference urged Bishop Asbury to rest, which he did, and Lee went on and held the southern Conferences.

Fourth General Conference.

The General Conference of 1800 was appointed to meet October 20, but in consequence of the prevalence of yellow fever in Baltimore and elsewhere during the previous year it was deemed unsafe to attempt to meet at the time designated. Bishop Asbury, by the advice of certain judicious friends, presented the matter to the Annual Conferences. They judging the alteration necessary, Bishop Asbury called the General Conference to assemble at Baltimore, Tuesday, May 6, 1800. Nicholas Snethen acted as secretary. The second day of the session this action was fully sanctioned by the General Conference itself.

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* Bangs's *History of the Methodist Episcopal Church*, vol. ii, p. 89.

† Drew's *Life of Coke*, pp. 273, 274; and Stevens's *History of the Methodist Episcopal Church*, vol. iii, p. 365.

‡ Stevens's *History of the Methodist Episcopal Church*, vol. iii, p. 369.

§ Bangs's *History of the Methodist Episcopal Church*, vol. ii, p. 61.

There were 115 members present during the session and voting for bishop. Asbury records that there were 116 members in attendance. As yet it was a General Conference, and all preachers in full connection had membership therein. After this the requirement was that a preacher should travel four years and be an elder. The following were among the acts of the Conference:

Address of British Conference.

1. Bishop Coke, after the General Conference was opened, read the address of the British Conference, and explained the passages respecting his return to Europe, adding that he had not been consulted respecting the request. The matter caused a warm discussion, but at last the Conference decided that he might return to Europe, but with the proviso that he was to return to "America as soon as his business will allow, but certainly by the next General Conference."

Presiding eldership.

2. On the second day, on the motion of Ormund, an attempt was made to revolutionize the presiding eldership by providing that the yearly Conferences be authorized to "nominate and elect their own presiding elders." When the matter came up for a vote there was some feeling developed, but the motion was negatived.

Asbury.

3. The Conference asked Bishop Asbury to communicate to them "what he had determined to do in future." They knew how feeble was his health, and wished to know to what extent he desired the episcopacy to be strengthened. He recounted the facts of his infirmity, the necessity of traveling with a colleague, that now he must travel with a carriage, and frequently to rest for a time to recruit. He did not know that this was satisfactory to the General Con-

ference. Led by Ezekiel Cooper the Conference expressed themselves as fully satisfied with Bishop Asbury's course, and entreated him to continue his services as one of the general superintendents of the Methodist Episcopal Church.

Attempt to embarrass a new bishop.

4. When the election of a bishop by ballot was proposed several attempts were made to embarrass the new bishop at the outset of his administration. Even Bishop Coke proposed that the new bishop, whenever he presided at an Annual Conference in the absence of Bishop Asbury, should read the proposed list of stations of the preachers in the Conference, that he might "hear what the Conference has to say upon each station." So unpopular was this that the next day Bishop Coke himself withdrew the proposition. Another handicapping process was to determine "the powers of the new bishop, whether he shall be equal to Bishop Asbury or subordinate to him." The discussion on this was animated, and the movement to make him subordinate was so unpopular that consent was given to withdraw it.

Joshua Wells proposed that "the new bishop, in stationing the preachers, be aided by a committee of not less than three nor more than four preachers, chosen by the Conference." The discussion evinced some slight remains of the O'Kelly leaven, but the vote was against this.

Eligibility for the episcopal office.

The proposition to require that eligibility to the office of bishop be made to depend upon the proposed candidate having traveled as an itinerant for fifteen years was advocated by R. R. Roberts, but seeing the tide largely against him he withdrew it. As a last attempt Mansfield proposed, first, that the bishops shall have "full and equal jurisdiction in all and every respect;" second, they shall both attend the Conferences and "mutually preside and station the preachers," and if either were absent the other should have full power to act; and, third, they should mutually agree upon their routes to the several Conferences. These propositions were negatived after a full canvass.

All questions being out of the way, on May 12 the Conference cast their votes for a bishop, and on the first ballot there was a tie between Jesse Lee and Richard Whatcoat. On the second ballot Richard Whatcoat received fifty-nine votes, Jesse Lee fifty-five, and one blank. Lee took his defeat good-naturedly. Whatcoat was consecrated a bishop on May 18, and entered upon his duties with great zeal and faithfully met the requirements of the office.

Whatcoat elected a bishop.

5. The rule respecting presents made to preachers was by a majority of two thirds stricken out of the Discipline.

Presents.

6. It was determined that every child of a traveling preacher should receive sixteen dollars per annum until seven years of age, and from seven to fourteen years twenty-four dollars. This continued the rule until 1860.

Allowance for preachers' children.

7. A most important item in criminal jurisprudence was introduced by William McKendree—that when in a trial the preacher differ from the judgment of the society or committee concerning the innocence or guilt of a person the minister might refer the case to the next Quarterly Conference.

Preacher differing in judgment from committee.

8. It was provided that there should be seven Annual Conferences—New England, New York, Western, South Carolina, Virginia, Baltimore, and Philadelphia. The boundaries were quite well defined.

Seven Annual Conferences.

9. The question of African slavery came up, and the members of the Conference expressed themselves as wholly opposed to slave-holding. Ezekiel Cooper introduced a resolution, which was agreed to, "that a committee be appointed to prepare an affectionate address to the Methodist Societies in the United States, stating the evils of the spirit and practice of slavery, the necessity of doing away the evil as far as the laws of the respective States will allow; and that the said address be laid before the Conferences for their consideration, and, if agreed to, be signed by the bishops in behalf of the Conference." An address was prepared and sent forth as ordered. The Annual Conferences were directed to appoint committees to memorialize "the State Legislatures from year to year for a gradual abolition of slavery." The

Slavery.

Methodist Episcopal Church even then gave no uncertain sound regarding "the sum of all villainies."

Conference records.

10. Provision was made for keeping the records of the Annual Conferences, and an examination of them by the General Conference.

Raising supplies.

11. The question of "raising annual supplies for the propagation of the Gospel, for the making up the preacher's allowance, and to assist in the support of the widows and orphans of preachers," absorbed a large portion of time. It was found that the inadequate support of the ministry compelled many to locate, and most of those who remained were obliged to endure hardships and pinchings of poverty untold. Two sources were looked to for relief, the preachers and the collections from the people. Each preacher was to pay into a common fund on being admitted to full connection $2.67, and $2 each subsequent year, and marriage fees. The surplus in the hands of the stewards, after paying their preachers, should go to this fund, and also collections at Conference, and "the annual produce of the Chartered Fund." The great thought of the fathers of Methodism was that the ministry formed a common brotherhood, and they should receive share and share alike.

Next General Conference to be in May.

12. The month of May proving to be an auspicious time for holding the General Conference, it was ordained that the next be held in Baltimore, commencing May 6, 1804.

Book Concern.

13. The Book Concern and its business absorbed considerable attention. Ezekiel Cooper was appointed "the superintendent of the book business." The Philadelphia Conference was to appoint a book committee, who should have power to determine what books should be published. Three things were found desirable: 1. That the best books and at the cheapest prices should be published. 2. These books should be scattered through all the Church, and thereby the Church become well-informed concerning literary and religious matters. 3. That the money for these should be faithfully collected and returned to the Book Con-

cern. The fathers understood well the need for commercial returns and business integrity. Presiding elders and the preachers were made the authorized agents of the Concern.

This was the first time the term "Book Concern" was used. Four years before it was called the "Book Fund," and the agent was the "book steward." All profits arising from the Book Concern, after reserving a sufficient capital for carrying on the business, were to be paid to the Chartered Fund, thereby aiding in the support of the preachers and their families.

14. The bishops were authorized to ordain colored preachers as local deacons.

Ill-treatment of a preacher at Charleston, S. C., by partisans of slavery.

At Charleston, S. C., about 1802, some northern pamphlets on slavery were publicly burned in the presence of the mayor; and one of the Methodist preachers, Dougharty, for "the antislavery action of the General Conference" was assailed by being held under a pump by the mob one winter day, and water pumped on him until he contracted a cold that caused his death. The assault occurred in the winter of 1801, and he lingered until 1807.

After a profitable session the General Conference adjourned May 20, 1800. A great revival occurred during the session. Asbury records that more than a hundred persons, at different places, professed conversion at this time.

The Church at large had not quite recovered from the O'Kelly secession, but still there were 64,894 members and 287 ministers. Among the colored people the work had greatly prospered, their numbers amounting to 13,452. Of these 5,497 were in Maryland. The larger portion of the membership was in the South, both of white and black.

Nothing of special importance occurred during the quadrennium from 1800 to 1804. The same heroic zeal was evinced by Asbury and his fellow-laborers as in former times. Bishop Whatcoat relieved Asbury of many burdens. Asbury seemed to somewhat recover. To the utmost of his strength he was instant in season. Bishop Coke was absent all the time either in England or on the European continent. He was everywhere an earnest worker for Methodism and Christ.

CHAPTER X.

GENERAL CONFERENCE OF 1804.

The fifth General Conference assembled in Light Street Church, Baltimore, Md., May 7, 1804. Bishop Coke, as senior, presided in the opening session. There were present 112 members: from New England Conference, 4; from the Western, 4; South Carolina, 5; Virginia, 17; Baltimore, 29; Philadelphia, 41; New York, 12. This was not a delegated Conference, and all ministers in full connection who had traveled four years were entitled to seats. But from the more distant Conferences it was impossible for many to attend. The proximity of Philadelphia and Baltimore Conferences enabled all, or nearly all, of their preachers to be present. The distant Conferences not being fully represented were practically powerless in influence. These things paved the way for a delegated General Conference, without which the Church must soon have been divided into factions.

Among the members of this Conference were some men already distinguished. and others who attained to great distinction a few years afterward, and became leaders of thought and religion.

John Wilson was elected secretary, and rules for the order of the Conference were adopted the first day. It was found that the past quadrennium had been one of unusual prosperity. The increase in membership had been over 49,000, so that in the Church there were 113,134 members and 400 preachers. The Church had now extended to every State in the Union, and the brave itinerants had penetrated to regions beyond, even to Florida and East Louisiana, and to the Natchez country. In the territory since developed into the three key-stone States of the Union—Ohio, Indiana, and Illinois—there were the germs of churches destined in three fourths of a century to embrace nearly 500,000 members, and to manage seminaries, colleges, and universities, the peers of the best in the country.

By the General Conference of 1804 many important measures were adopted, as follows:

Recognition of the government.

1. Ezekiel Cooper proposed an alteration of phraseology in the Twenty-third Article of Religion, so that the term "General Act of Confederation" be changed to "Constitution of the United States," and the words "are a sovereign and independent Nation" were inserted after "States." This was adopted, and the Methodist Church marched in advance in recognizing "the supreme" sovereignty of the Nation "over all its States." "It was at a period of no little political agitation on the question of State sovereignty that this change was made; the 'Kentucky Resolutions of 1798' and those of Virginia, 1799, had become the basis of a States' Rights party." Political excitement ran high; families were greatly divided; but Methodism stood by the doctrine that the Union of States was no longer a Confederation, but a Nation. By this act of 1804 the Methodist Episcopal Church has stood, and has pleaded the "loyal duty of all its people."

Each Conference might sit a week.

2. Each Annual Conference was to be permitted to sit a week, at least, if so much time was required.

Presiding officer in absence of bishop.

3. When a bishop was necessarily absent from a Conference he had the power to appoint a presiding elder to preside in his place. In case no such appointment was made, or the elder did not attend, the Conference was to elect its own president from among its presiding elders without debate.

Time limit.

4. A time limit to the appointment of a preacher to the same charge was fixed at two years; but it was not to apply to presiding elders.

British Conference asks for Coke.

5. Again the European Conference asked, by letter, that Bishop Coke might be permitted to return to them, which was agreed to, provided that he held himself in readiness to come back to America at the request of three Annual Conferences, and to return before the next General Conference.

Eligibility to trusteeship of Chartered Fund.

6. Regarding eligibility to the trusteeship of the Chartered Fund, it was held that in the case of a candidate for this trusteeship, which required a certain number of years of membership for eligibility as a candidate for the office, if he had at any time withdrawn from the Church and had rejoined, the date from which eligibility commenced must be reckoned from the last time of joining the Church.

Cooper at Book Concern.

7. Ezekiel Cooper was given charge of the Book Concern, with the title of "General Book Steward." By a vote of thirty-six to twenty-six the Book Concern was removed from Philadelphia, and by a vote of thirty-eight to thirty-six New York was chosen as the new location. The Book Committee of five were to be appointed by the New York Conference. After paying all expenses and reserving a sufficient capital, the balance of money was to be applied to "the support of the distressed traveling preachers and their families, and the widows and orphans of preachers."

Books recommended.

The Conference recommended the following thirteen books to be published, namely, *Methodist Repository*, *Portrait of St. Paul*, *Life of Rev. P. Dickinson*, the general Irish *Hymn Book*, five volumes of Mr. Wesley's *Sermons*, the *Ecclesiastical History* to be prepared by Bishop Coke, Wesley's *Appeal*, Wesley's *Notes on the New Testament*, Benson's *Life of Fletcher*, *The Mourner*, Cowper's translation of Guyon, *Nineteen Conversations on the Death of Ignatius*, and the second volume of Wesley's *Journal*.

Near the close of the Conference John Wilson was elected "assistant book steward," and in case of the death or resignation of the principal in office he was to take the place until the next session of the New York Conference, which might supply the vacancy.

Slavery.

8. The subject of slavery was brought up on several motions and discussed, and many propositions were advanced. The conclusions reached were, (1.) The continued conviction of the great evil of slavery. (2.) Slave-holders hereafter, in case of admission to official station, must give

security for the emancipation of their slaves either immediately or gradually. (3.) Traveling preachers, on becoming owners of slaves, must emancipate them if possible, or forfeit their ministerial character. (4.) Slave-holders are not to be admitted to full membership in the Church until the preacher of the charge has spoken to them faithfully on the subject of slavery. (5.) Penalties were affixed for selling slaves. (6.) The rules must be suspended in North Carolina, South Carolina, and Georgia on account of the strictness of the State laws. The preachers were frequently to admonish the slaves to be respectful and obedient "to the commands and interests of their respective masters."

The General Conference adjourned on the afternoon of May 23. The record is for the first time signed by all the bishops, and in the following order: "Francis Asbury, R. Whatcoat, and T. Coke."

Jesse Lee says the Conference "closed in peace, and the preachers parted in much love." In a few days Bishop Coke departed for England. He never returned.

Methodism a rising power.

The Methodist Church was now regarded throughout the land as a rising power. There had been raised up a large band of itinerant preachers who commanded attention and respect; a body of local preachers whose unpaid labors can never be estimated; and a multitude of members of the best character the country had ever known. The Philadelphia Conference took the numerical lead, Baltimore was next, and Virginia followed. The more cold and sturdy northern people were taking hold of Methodism, and the South was losing its prestige in having the greatest Methodist population. Great revivals were in every part of the land.

Methodist activity.

Methodism from 1804 to 1808 was no less active in the United States and Canada than in former years. It is worth our while to mention a few names of great workers. Lorenzo Dow preached the first Methodist sermon in Alabama in 1803, and was still there in 1804. In 1807 Josiah Randle and Matthew P. Sturdevant went over the Tombigbee Circuit. William M. Kennedy entered South Carolina Conference in

1805, continuing to 1840, when he died from apoplexy. Lovick Pierce, the father of Bishop George F. Pierce, of the Methodist Episcopal Church, South, entered the South Carolina Conference in 1805, and lived till 1879. Samuel Dunwoody, a Pennsylvanian, entered the South Carolina Conference in 1806 and died in 1854. Alfred Griffith, in 1806, entered the Baltimore Conference—a man of great ability and marked force of character. John Early entered the Virginia Conference 1807, and in 1854 became a bishop in the Church South. In 1808 William Capers became connected with the South Carolina Conference. A "vivid, brilliant, and generous" man. In 1828 the Church sent him as its representative to England. He became a bishop in the Church South, and died in 1855. In 1804 Beverly Waugh was converted, and in 1809, when nearly twenty years old, entered the Baltimore Conference. He rose to eminence, and in 1836 was elected a bishop. He was a man of dignified bearing, "calm," "benign," "prompt," and "cautious."

John Emory.

In the Middle and Northern States John Emory, a lawyer of rising fame, commenced to travel under the elder about 1809; afterward entered the Philadelphia Conference, was elected a bishop in 1832, and died, by accident, in 1835, in the midst of great usefulness.

Nathan Bangs commenced to preach in 1807, and Marvin Richardson in 1808. Bangs was the "father of the Missionary Society" of the Methodist Episcopal Church. These were giants. It is a rare treat to write the names of Charles Giles and George Lane, of 1805; Peter P. Sandford, Phineas Rice, and George Harmon, of 1807. Brave men penetrated into northern and western New York, and with fellow-laborers equally as honorable planted the standard of the cross in that then wild and trackless country.

New England.

In the New England States men were rising to do unfalteringly the work of the Church. Here were such men coming in as Lewis Bates, in 1804; Joel Steele, Caleb Fogg, Solomon Sias, in 1806; Charles Virgin, Joseph S. Merrill, in 1807; Isaac Bonney, David Kilbourn, in 1808.

In the West some wonderful men appeared. Peter Cartwright entered Kentucky Conference in 1804. There never was another like him. David Young, in 1805; John Collins, who founded the Church in Cincinnati; William Beauchamp, Samuel Parker, Moses Crume, Samuel H. Thompson, Jesse Walker, James Axley, McCormick, Gatch, and Finley, with a host of others.

In Western States.

Bishop Whatcoat discharged the work of a bishop until the spring of 1806, when infirmity and sickness compelled him to retire. His warm friend, Governor Richard Bassett, in Delaware, gave him a home and the best of care. His sickness lasted thirteen weeks, when he died, July 5, 1806, in great triumph. He was buried "under the altar of Wesley Chapel, in the outskirts of Dover." Whatcoat was born in Quinton, England, February 23, 1736. "As a preacher his discourses were plain, instructive, and highly spiritual. As a presiding officer he combined simplicity and dignity. In his private life he was remarkable for his entire devotion to the cause of God." Said Laban Clark, "I think I may safely say if I ever knew one who came up to St. James's description of a perfect man—one who bridled his tongue and kept in subjection his whole body—that man was Bishop Whatcoat."

Whatcoat's death.

Bishop Asbury being now left alone desired the election of another bishop. It was proposed that each of the Annual Conferences elect seven delegates, to form a delegated Conference to meet in 1807 and elect a bishop. All the Conferences approved, except the Virginia Conference. It was urged that such a movement would forestall a delegated General Conference. Afterward Lee continually urged the expediency and legality of a General Conference composed of delegates, whereby the distant Conferences might have proper representation.

Bishop Asbury was under the necessity of having an attendant, who could take from him much of the work of the Conferences, and in every way, except in ordinations, meet the demands of the Church until the session of the General Conference in 1808. It is generally thought that the Church was not injured or the cause retarded by this course.

CHAPTER XI.

GENERAL CONFERENCE OF 1808.

Last non-delegated Conference.

The General Conference of 1808 is memorable as being the last of the non-delegated General Conferences. It assembled in Baltimore on Friday, May 6, 1808. Bishop Asbury was the only bishop present. Bishop Whatcoat had died and Coke was in Europe. There were 129 members. Of these New York Conference had 19, New England 7, Western 11, South Carolina 11, Virginia 18, Baltimore 31, Philadelphia 32. Baltimore and Philadelphia thus had enough votes within two to control the action of the Conference and change the entire character of the Church. This, it will be seen, caused great restlessness, and led the minority to heroic action before they averted the peril of the hour.

William P. Chandler and Francis Ward were elected secretaries. A question of eligibility to membership being raised, it was decided that as a pre-requisite a preacher must have traveled four full years under the direction of an Annual Conference.

Case of Bishop Coke.

1. The first question that arose in the General Conference and absorbed its attention for three days was Bishop Coke's case, involving the adjustment of his relation. On the afternoon of the first day's session Ezekiel Cooper laid before the Conference the communication from the British Conference, and two letters from Bishop Coke. Bishop Asbury, from a sense of delicacy, retired during the reading of the letter from the British Conference, because of complimentary references to himself, and Freeborn Garrettson was called upon to preside.

By the preceding General Conference Bishop Coke had been permitted to be absent in England during the quadrennium, but was to return by the General Conference of 1808. While absent he had married a most estimable lady. His attachments for England and British Methodism were very strong. In some respects he had taken the place of Mr. Wesley. Besides, he was greatly devoted to the development of the foreign missionary work. The British Conference was desirous of retaining him and his services. Bishop Coke had, after his marriage, proposed to Bishop Asbury to return to America and make it his permanent home, on condition that the continent be divided as nearly equally as possible between him and Bishop Asbury, he taking one part and Asbury the other. This plan was wholly distasteful to the American preachers; scarcely one was favorable to it. They preferred general superintendency.

Coke's marriage.

We have already referred to Dr. Coke's letter to Bishop White proposing a union of the Protestant Episcopal and the Methodist Episcopal Churches in America. This matter, during the quadrennium, had come to light, and was a disturbing element both to Coke and the Conference. The letter to Bishop White was dated Richmond, April 24, 1791, and Bishop White's reply soon followed.* These letters had been kept secret. But in 1804 it became whispered by some of the Protestant Episcopal clergymen that such letters had passed between Coke and White. Methodists demanded them, and they were produced. Their contents startled the Church. Many felt that Coke's action would be a bartering away the interests of Methodism, and demurred. It is probable that these two things deterred Bishop Coke from coming to the General Conference of 1808.

Coke's letter to Bishop White.

Bishop Coke addressed two letters to the General Conference. The first was dated "City of Durham [England], November 16, 1807." This was really a plea that in case he returned to America he should be given full episcopal authority.† But the General Conference had never denied him such authority when in America and acting under

Coke's letters to the General Conference.

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* Bangs's *History of the Methodist Episcopal Church*, vol. ii, pp. 201–205.

† *Ibid.*, p. 197.

the orders of the Conference. He seems to have misconstrued the spirit of the American preachers. The second letter was dated "Near Leeds [Yorkshire], January 29, 1808," and was an attempt at a defense or explanation of his letter to Bishop White in 1791. Bishop Coke, in this letter, sought to establish two things. First, that in proposing this scheme to Bishop White he had feared for the permanency of Methodism. It was in his sight an experiment, and the Society, "taken as an aggregate, was almost like a rope of sand." Second, that he was not questioning the validity of his or Bishop Asbury's ordination. Even if in the union of the two Churches it became necessary, in order to please the Protestant Episcopal Church, that there should be a re-ordination, it would be "perfectly justifiable for the enlargement of the field of action." *

Letters discussed.

These letters and their contents were thoroughly discussed. It was not in the least doubtful what was the consensus of the General Conference regarding Bishop Coke. His candid explanations, acknowledgment of error in conduct, especially in communicating with Bishop White, and desire to be retained in the good graces of the American Church, softened the asperities of many members of the Conference. But the feeling could not be wholly allayed. There was a settled conviction that his usefulness was ended in America. A letter to Bishop Coke was drawn up, couched in excellent language and breathing a kindly spirit, and adopted by the Conference. It frankly and clearly set forth the affectionate regard of the people for him, their grateful remembrance of his labors of love, and their obligations for his "disinterested services, dangers, and difficulties" while serving the American brethren.† The Conference agreed that he remain in Europe "till he be called to the United States by the General Conference or by all the American Conferences respectively."

To the letter of the British Conference ‡ an appropriate answer was made showing how closely the American Church was knit to the British Connection.§

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* Bangs's *History of the Methodist Episcopal Church*, vol. ii, pp. 207–211.

† *Ibid.*, pp. 212–215. ‡ *Ibid.*, pp. 216, 217. § *Ibid.*, pp. 218–220.

2. The matter of Bishop Coke being out of the way, other business was taken up. William McKendree was elected a bishop by ninety-five votes out of one hundred and twenty-eight. He was born in King William County, Va., July 6, 1757. He was a soldier in the Revolutionary War, and was present when Cornwallis surrendered. Converted in 1787, he entered the Conference in 1788, became a presiding elder in 1796, was elected bishop in 1808, and became senior bishop in 1816. In this relation he continued nineteen years, and died March 5, 1835.

McKendree elected bishop.

3. The most important business of the General Conference of 1808 was the provision for a change from a strictly general Conference to a delegated body. The matter came before this General Conference on a memorial of the New York Conference, which memorial had been concurred in by the New England, Western, and South Carolina Conferences.* These four Conferences represented forty-eight votes. It was a masterly memorial, that well deserved and received the most careful and candid consideration. It was referred to a committee of fourteen, being two from each Conference. This committee consisted of Cooper, Wilson, Pickering, Soule, McKendree, Burke, Phoebus, Randle, Bruce, Lee, Roszel, Reed, McCloskey, Ware. These men were not of uncreative minds, but were great in intellect, statesmen in ability, and true to convictions.

The General Conference hereafter to be a delegated body.

The committee presented a report providing for a delegated General Conference, the delegates to be chosen by ballot by each Annual Conference, at the ratio of seven elders for each Conference, and one for every additional ten members of the Conference above fifty; the General Conference to meet on May 1, 1812, and every four years thenceforward on the first day of May perpetually, at place determined; two thirds of the delegates to form a quorum; a bishop to preside. The powers of the General Conference were to be limited by what are now known as the "Restrictive Rules." This report was discussed for a session, when it was

Mode of election.

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* *General Conference Journals*, vol. i, pp. 76–78.

postponed to consider the question of the election of presiding elders, which had been brought up by Ezekiel Cooper and Joshua Wells. The proposition to elect presiding elders was lost by a vote of fifty-two to seventy-three.

Lost at first.

Ratio of representation.

The vote was then taken to constitute a delegated General Conference. It was lost, the vote standing fifty-seven for and sixty-four against. The result was dispiriting to the more distant Conferences, for the votes of Baltimore and Philadelphia Conferences were the ones which defeated the measure. The New England members asked leave of absence, as did also most of the western members. They urged that their presence was wholly useless in the General Conference. Matters were in a desperate condition. Asbury and McKendree mourned over the sad state of affairs, knowing well the spirit of the Conferences whose members demanded a delegated General Conference. In a private interview with those who had retired, and with members of other Conferences, they so presented the condition of affairs that many of the members of the Philadelphia and Baltimore Conferences agreed to vote for the plan of a delegated Conference if these brethren would remain. The next day they appeared in their places. On Monday, May 23, the order was made by a large majority that "the General Conference shall be composed of one member for every five members of each Annual Conference." It was also voted that these delegates might be selected "either by seniority or choice." This practically settled the fact of a "delegated General Conference," wherein a small and distant Conference should have its proportionate influence in the councils of the Church.

Check to legislation.

Another difficult matter was to so arrange legislative action that there should be a proper check to hasty legislation. Men like George, Roszel, Pickering, Lee, and Burke were competent to the task. It was determined that two thirds of the representatives of all the Annual Conferences should form a quorum for business in the General Conference, and that one of the bishops should preside, but if no bishop were present the Conference should elect a president *pro tem.*

To the General Conference was given power to legislate under six definite restrictions. These are the well-known "Restrictive Rules" of the Discipline. It was then ordered that the next General Conference be held at New York, May 1, 1812, and every four years thereafter perpetually, at such place as the majority should determine.

Six restrictive rules.

Ezekiel Cooper, editor and general book steward, presented an elaborate report of the Book Concern. In 1799, when he took charge, it was with a capital of $4,000, but with debts amounting to $3,000. In 1808 he turned over to the General Conference a Book Concern worth $45,000, and *no debt.* With this report he tendered his resignation and declined to be a candidate for re-election.

Book steward's report.

John Wilson, who had for four years been an assistant to Cooper, was elected book steward, with a salary of $750 a year, and Daniel Hitt was elected assistant. The Conference voted to Cooper $1,000 by way of extra compensation for the past five years.

At this Conference a motion prevailed to print an edition of one thousand copies of the Discipline for use in the South Carolina Conference, "in which the section and rule on slavery be left out." An effort was made, but without success, to strike out the first two paragraphs of the section on slavery in the Discipline, but the General Conference authorized each Annual Conference to "form their own regulations relative to buying and selling slaves."

Expurgated edition of the Discipline.

The bishops were permitted to ordain local preachers to the office of deacon on passing a required examination, election by an Annual Conference, and a testimonial, after proper examination, from the Quarterly Conference of which the local preacher is a member, signed by the president and secretary.

Ordination of local preachers.

For raising supplies each Annual Conference was left at full liberty to adopt and recommend such plan as might be deemed advisable. But in cases where allowances to preachers were not paid in full the deficiencies were not to be accounted as a debt. The preacher must sustain the loss.

Raising of supplies.

The General Conference adjourned May 26, 1808, and the names of Francis Asbury and William McKendree were attached to the records as bishops presiding, but Bishop Coke's name did not appear. This quadrennium closed with 144,500 members and 516 preachers.

Travels of the bishops.

Bishops Asbury and McKendree went out to a united Church under circumstances of great encouragement. Asbury realized that in McKendree he had a faithful, zealous, courageous work-fellow, who was fully able and willing to take his part of the burden and responsibility of the Church. Said Asbury: "The burden is now borne by two pairs of shoulders instead of one, the care is cast upon two hearts and heads." They traveled together the first year. Though McKendree had large experience as a presiding elder, especially in the Western Conference, still Asbury thought it best for them to travel together, as the so-doing gave them opportunity for maturing plans for extending the work. They passed through several parts of Pennsylvania, and then over the mountains into the valley of the Mississippi. Here McKendree was at home. His influence as a presiding elder had been great, but now as bishop his word was with power, and his very presence an influence. They visited many camp-meetings, exhorting, preaching, comforting, and strengthening the people. What a wonderful year that was for McKendree, to travel from Georgia up the entire Atlantic States to Maine, into Vermont, through New York, west by the lakes, down the Ohio, through Indiana, Kentucky, and Tennessee to the Cumberland, "ascending the hills and crossing the intervening valleys, lodging sometimes in log-huts and not infrequently in the woods, attending the Conferences, preaching almost every day, receiving visitors, writing letters, and hearing the grievances of discontented individuals!" Such an experience was worth much to McKendree, and still more to the Church.

Revivals.

There followed some gracious revivals, especially in the West. Some notable persons were converted and united with Methodism. Others came in who grew to be persons of great prominence as the years went by. In

Richmond, Va., in New York city, in various places of New England, and in other parts of the Church sweeping revivals occurred.

Genesee Conference.

In 1810 the Church had so extended in western New York that the bishops formed a new Conference, calling it the Genesee Conference. In 1810 Asbury and McKendree held the Western Conference in Cincinnati, commencing on Thursday, November 1. The Indiana District, formed the previous year, had grown into numbers not anticipated.

Notice of J. Strange.

John Strange commenced to preach in 1811. A wonderful and eloquent preacher, he traveled in the greatest peril from Indians, often carrying his rifle from one appointment to another. He died at Indianapolis in 1832.

Asbury in Canada.

Bishop Asbury visited Canada in 1811, crossing the St. Lawrence about the 1st of July at St. Regis, and stopped at Evan Roy's, in Cornwall, where one of the oldest Methodist societies in the province was located. On landing in Canada Asbury wrote: "My strong affection for the people of the United States came with strange power upon me when I was crossing the line. . . . Why should I have such new feelings in Canada?" Possibly they were caused by a retrospect of the growth and changes of Methodism since he landed in America, whither he had been sent by Wesley to the few Methodists in this wild country. On he went to Kingston, preaching the word and cheering the Church. He crossed the eastern end of Lake Ontario from Kingston to Sackett's Harbor in an open boat, greatly to his discomfort, but all was forgotten when he met Bishop McKendree at Paris, Oneida County, N. Y., to hold the Genesee Conference.

PERIOD III.

CONTROVERSY AND DIVISIONS. 1812-1848.

CHAPTER XII.

FIRST DELEGATED GENERAL CONFERENCE.

METHODISM is just entering the period of permanency and advance in a "delegated General Conference." It was to go into history as the seventh General Conference of the Methodist Episcopal Church in America and the first delegated General Conference. It convened in John Street Church, New York city, May 1, 1812. The two bishops, Asbury and McKendree, were present. Bishop Coke had not been asked to return. Asbury opened the Conference. There were 13 delegates from the New York Conference, 9 from the New England, 6 from the Genesee, 13 from the Western, 9 from the South Carolina, 11 from the Virginia, 15 from the Baltimore, and 14 from the Philadelphia, or 90 in all. Daniel Hitt was elected secretary.

This being a delegated body it became necessary to adopt new rules for its government. Business proceeded harmoniously, and the following was the result:

Rights of reserve delegates.

1. The question of the rights of reserve delegates was settled. The New England Conference elected three delegates more than were necessary, so that in case any died or were prevented from attending another would be ready to go and be there legally. Two of the first delegates could not attend, and two of the three extra ones attended. They demanded admission. After a careful examination of the principles involved it was decided that they were entitled to sit in the places of the absent ones. Thereby was settled the question for a century, and probably longer.

2. Bishop McKendree, as a bishop, presented to the General Conference an address, which was read. This was the first time a bishop had presented an address, or pointed out what in his judgment ought to come before the General Conference. The reason for doing this now was that heretofore the bishops were members of the body, with a right to present motions and resolutions, and advocate any point just as might any of the members; but under the new rule the bishops were only presiding officers, and there was no other way to bring their advices before the General Conference. The address * was a calm and dispassionate presentation of the bishop's views regarding the needs of the Church for greater efficiency, a clear review of the Church's work during the past four years, and an earnest exhortation to greater work in the years to come.

Bishop's address.

In the address Bishop McKendree asserted a principle of the utmost importance to the full meaning of the relation of a bishop to the Church, namely, that he is a servant of the Conference, and as such his acts are subject to a careful review by that body. It is found in the following paragraph:

Bishop a servant of the Conference.

"Before I conclude, permit me, my dear brethren, to express a few thoughts concerning the views I have of the relation in which I stand connected with this body. It is only by virtue of a delegated power from the General Conference that I hold the reins of government. I consider myself bound, by virtue of the same authority, to exercise discipline in perfect conformity to the rules of the Church to the best of my ability and judgment. I consider myself justly accountable, not for the system of government, but for my administration, and ought, therefore, to be ready to answer in General Conference for past conduct, and be willing to receive information and advice, to perfect future operations."

This address of Bishop McKendree was referred to proper committees, which from this time took the order of standing committees.

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* Bangs's *History of the Methodist Episcopal Church*, vol. ii, pp. 308–312.

1. Three days after this address Bishop Asbury addressed the Conference orally, reviewing the history and growth of Methodism. No man was more competent to the task.

Asbury's address.

2. The Book Concern affairs were referred to a committee. John Wilson, the book steward, had deceased during the quadrennium, and Daniel Hitt, the assistant, had carried on the enterprise.

Book Concern.

The republication of the *Methodist Magazine* was ordered, the volume to commence January 1, 1813, to be reckoned as the third. An attempt was made, but failed, to remove the Book Concern to Baltimore. Daniel Hitt was elected editor and general book steward, and Thomas Ware assistant book steward.

Methodist Magazine.

3. Bishop McKendree introduced the special call for memorials and petitions from the Annual Conferences, and their reference to proper committees. His mind grasped almost intuitively what was the best method for facilitating business.

Call for memorials introduced.

4. The Conferences were, New England, New York, Genesee, Ohio, Tennessee, South Carolina, Virginia, Baltimore, and Philadelphia.

Nine Conferences.

5. The General Conference provided that a local deacon should be eligible to the office of an elder when he had preached four years as a deacon and was recommended by two thirds of the Quarterly Conference where he was a member, he receiving a testimonial certifying his qualifications in doctrine and discipline, talents and usefulness, and that his services are needed in that official capacity. But "no slave-holder," the law said, "shall be eligible to the office of a local elder in any State or Territory where the civil laws will admit emancipation and suffer the liberated slave to enjoy his freedom."

Local deacon eligible to elder's orders.

6. The question of the election of presiding elders by the Conferences was brought up on a motion by Laban Clark. It was thoroughly discussed for nearly a day, and then the Conference adjourned without a decision.

Election of presiding elders.

7. An address, the first of its kind, was sent out to the Church by the General Conference,* which tended to infuse spiritual life into all true Methodists.

Pastoral address.

8. Bishop Coke was apparently left in the same relation to the Conference which he had sustained during the previous four years.

Relation of Coke.

After a session of nineteen days the General Conference adjourned May 22.

The Church had a membership of 195,357, and of preachers 688. At this time there was no means of knowing the number of local preachers in the Church, but according to McKendree they amounted to 2,000, and the majority of these were preaching whenever opportunity offered.

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* Bangs's *History of the Methodist Episcopal Church*, vol. ii, pp. 325–330.

CHAPTER XIII.

METHODISM DURING THE WAR OF 1812, AND CONFERENCE OF 1816.

THE Church, from the adjournment of the General Conference of 1812, was for two years to suffer greatly, not on account of any disturbance within itself, but on account of the war with England. But out of that conflict she emerged stronger than ever, because she had been constantly true to herself and her avowed principles. Along the line between the United States and Canada, and along the sea-coast, the war occasioned serious disturbances, so that but little there could be done toward religious progress; but in the middle and southern States there were extensive revivals of religion, even when the war was most severe.

Brett a disturber.

In 1813 Pliny Brett, of the New England Conference, located. He was a disturber of the peace of the Church. After locating he withdrew from the Church and organized a party who called themselves "Reformed Methodists." He commenced his operations in Cape Cod Society, and drew away from the surrounding societies a number of local preachers and several members, so that some small societies were nearly broken up. This caused great uneasiness.

He went into Vermont, and was joined by a local preacher by the name of Baily. "They succeeded in raising up a considerable party, which for a short season made some inroads upon our Church." Yet for want of unity of action and that amount of piety and talent necessary to command public confidence they gradually declined in influence; and, being apparently more anxious to reform Methodism than to turn sinners from the error of their ways, they finally sank into obscurity, and have long since ceased to exist as a distinct denomination.

During the war a question arose as to the duty of ministers of the Gospel to pray for the country and their rulers.

The matter was discussed extensively. The people who were opposed to the war and in favor of Great Britain found fault with the ministers who prayed for the success of the country. This led Bishop Asbury, who had fully adopted the United States as his country, and "most cordially loved its institutions," to declare, "plainly and pointedly, on the floor of an Annual Conference, that he who refused, at this time especially, to pray for his country deserved not the name of a Christian or a Christian minister, inasmuch as it was specifically enjoined on all such not only to honor magistrates, but to 'pray for all that are in authority, that we may lead quiet and peaceable lives in all godliness and honesty.'" *

Duty of ministers to pray for the country.

Bishop Asbury was very desirous that a true history of Methodism in America should be written and published. In 1810 Jesse Lee published a work of this sort, and thereby gained the honorable title of "first historian of American Methodism." His work was defective in style and order, but was excellent in preserving dates and facts. While not an impartial historian he was animated, and his pages glow with his own invincible force. He was especially good regarding New England Methodism, for he was the central figure in its planting and growth. His delineation of Asbury could not be otherwise than good, since he was for a time his traveling companion, and in a number of instances held the Conferences for him.

History of Methodism.

Lee's History.

During 1814 Methodism, in common with the country, suffered most from the war. The burning of Washington and the attack upon Baltimore were intensified by the threatening of New York and Boston by the English forces. As is usual, the one thought of repelling an invading foe took possession of every mind, so that "for a season," says Bangs, "the spirit of religion seemed to be absorbed in the feeling of patriotism, and the war-whoop took the place of thanksgiving and prayer to God." But the preachers did the best they could in keeping together the smitten flocks, and in

War hindered religion.

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* Bangs's *History of the Methodist Episcopal Church*, vol. ii, p. 356.

many places revivals occurred. Many found "the pearl of great price," and rejoiced in a Saviour's love, and in spite of war, confusion, and sin the Church made some advance.

Death of Coke.

The death of Bishop Coke occurred about midnight of May 2, 1814, while on his way to plant a mission in Ceylon and India. The ship was at the time in the Indian Ocean. From the time the General Conference released him, in 1808, from all obligations to the Church in America he devoted his time, talents, and property chiefly to the cause of missions. Having had his attention called to the spiritual destitution of the British possessions in India, he determined to go there and seek their moral elevation. He made the proper arrangements, offering to furnish out of his own means $30,000 to meet the expenses; on December 30, 1813, he bade adieu to friends, and on January 1, 1814, in company with six missionaries and two of their wives, sailed from Portsmouth. Bishop Coke appeared to be in excellent health; he spent his time in reading, writing, conversation on spiritual matters, and preparations to print the Scriptures in the Portuguese. At night, May 2, he complained of slight indisposition, but retired as usual. In the morning the servant found the body of Bishop Coke "stretched lifeless upon the floor." From its "stiff and cold condition" it was supposed he had been dead for some hours, and that he had died of apoplexy. His body was, "with suitable religious ceremonies," buried in the Indian Ocean. Coke was in his sixty-seventh year, had been married twice, was an eminent scholar, was made a doctor of laws by Oxford, wrote and published much, preached almost as often as Wesley, traveled extensively, was ordained bishop in 1784, and after Wesley's death wisely managed every interest of the Irish and British Conferences. Bishop Asbury, in his funeral sermon, said of him: "He was of the third branch of the Oxonian Methodists, of blessed mind and soul, a gentleman, a scholar, and a bishop to us. As a minister of Christ, in zeal, in labors, and in services the greatest man of the last century." *

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* Bangs's *History of the Methodist Episcopal Church*, vol. ii, p. 380.

After the adjournment of the General Conference in 1812 Bishop Asbury could do but little in the way of traveling and holding Conferences. The once strong man was now bowing low, not so much with age as from the excessive labors of the past and the oft-repeated exposures to hardship. As a result nearly all the care of the churches devolved upon Bishop McKendree. It seemed as if the mantle of Asbury had fallen upon him, and a double portion of strength was given to perform the work now devolving upon him. McKendree traveled extensively each year, visited camp-meetings, preached and exhorted often, and held the Conferences and stationed the preachers with great acceptability. During the war, in some portions of the West and South-west, McKendree was in danger from savage Indians.

Infirmity of Asbury.

As an illustration of the heroism of that day this will serve. In 1814 Rev. Richmond Nolley was sent to Attakapas Circuit, Louisiana. He labored amid great difficulties, hunting up the pioneer families and preaching to them life and salvation. It became necessary for him to visit some distant appointments. In order to reach them he must ford a stream much swollen. "Leaving his saddle-bags, valise, and some books with his Indian guide, he mounted his horse and attempted to ride through the creek. The current bore his horse down below the usual place of landing, so that when they arrived at the other side the bank was so precipitous that the horse could not ascend it, and in the struggle he and his horse were separated, the horse swimming back to the shore he had left and Nolley landing on the opposite bank. He then walked on with a view to reach the first house, which was about two miles distant. The wet and cold, however, so prostrated his physical strength that he was able to proceed only about one mile, where he was found next morning a lifeless corpse." *

A hero.

Bishop Asbury, in extreme feebleness, reached the house of his old friend George Arnold, in Spottsylvania, Va., March 29, 1816, where he spent a restless night. In the morning his friends desired to call a physician, but he

Death of Asbury.

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* Bangs's *History of the Methodist Episcopal Church*, vol. ii, p. 390.

told them it was useless, his end was nigh. The next day, Sabbath, he asked his traveling companion, Rev. John W. Bond, and the family to come into the room. Bond sang, prayed, and expounded the twenty-first chapter of Revelation. After this Asbury sank rapidly, and about noon, March 31, 1816, aged seventy, he ceased to live. A great man was dead!

His remains were buried at Spottsylvania, but the General Conference of 1816 had them disinterred, taken to Baltimore, and placed under the recess of the pulpit of the Eutaw Street Church. At a later date the remains were placed in the Olivet Cemetery, where they now lie.

Bishop Asbury was born August 20, 1745. He entered the ministry when but seventeen years of age. He came to America as a missionary in 1771, was ordained a bishop in Baltimore, December 27, 1784, died at Spottsylvania, March 31, 1816. The estimate placed upon Bishop Asbury was very great, but none too great.

Bishop Asbury gave in his Journal his reasons for never marrying.* They are so weighty that the careful student of history may profitably read and ponder them.

General Conference.

The second delegated General Conference assembled in Baltimore, Wednesday, May 1, 1816. Bishop McKendree, the only living bishop of Methodism, presided. There were delegates present from the following Conferences: from New York, 16; New England, 12; Genesee, 10; Ohio, 9; Tennessee, 6; South Carolina, 14; Virginia, 10; Baltimore, 14; Philadelphia, 13—a total of 104. Lewis R. Fechtig was elected secretary. Bishop Asbury had prepared an address to the General Conference, which Bishop McKendree read. This was followed by his own address.

Standing committees ordered.

Following the suggestions of Bishop McKendree, the Conference in an orderly way provided for standing committees, clearly defining the duties of each, such as committees on the State of the Episcopacy, Book Concern, Ways and Means, Review and Revision, Safety, and Temporal Economy. The directions given to these committees, by which they were to be governed, demonstrated that a mind was at the head of affairs fully capable of grasping the situation, discovering what was the true course to be pursued, and able to direct in its accomplishment.

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* Asbury's Journal, vol. iii, p. 143.

The results of the legislation of this General Conference are history.

New bishops.

1. Enoch George and Robert Richford Roberts were elected bishops. They proved to be most excellent selections.

Election of presiding elders.

2. The subject of the election of presiding elders was brought up, and parts of the session were given to its discussion. One new thing in the question, as now proposed, was that the presiding elders elected should be elected for four years, and could only be removed from office, during that period, for cause. After the fullest debate the General Conference voted against it, leaving the appointment with the bishop.

3. The difficulty between the Methodist Episcopal Church and the London Methodist Missionary Society regarding Canada was adjusted to the satisfaction of all parties.*

Course of study provided.

4. There was provision made for the first time for a course of study "to be pursued by candidates for the ministry." The presiding elders were to direct candidates to these studies, and before reception into full connection the candidate was to give "satisfactory evidence respecting his knowledge of these particular subjects." The studies, at first, were only for two years; but at a later date extended to four.

5. The capital of the Chartered Fund was shown to be $20,651.56.

6. There were formed two new Conferences—the Missouri and the Mississippi.

7. The bishops' salaries were to be met by the Book Concern.

Expenses of delegates.

8. For the first time the expenses of delegates to and from the General Conference, amounting to $1,419.75, were paid. Collections had been taken amounting to $731.39, and from the Book Concern was paid $688.36.

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* *General Conference Journals*, vol. i, pp. 151, 152.

Attempt to remove the Book Concern.

9. There was an effort to remove the Book Concern from New York; but the General Conference ordered that it remain at New York. Joshua Soule was elected editor and general book steward, and Thomas Mason was elected assistant. It was shown that the Concern had a clear capital of about $80,000. It was ordered that the Book Concern publish a monthly periodical to be called *The Methodist Missionary Magazine.*

Pew-letting.

10. The practice of renting pews having come into vogue among the New England churches, the subject was canvassed by the General Conference, and resolutions of disapproval were passed. It was the general desire that the seats in all Methodist churches should be free.

The membership of the Church was 214,235, and the number of the preachers in the itinerancy 695.

The General Conference adjourned May 24, 1816. The next General Conference was again to be held at Baltimore, Md.

McKendree resigned much of his work.

Bishop McKendree's health being in a broken condition, he found it necessary to yield much of his work to younger men, and to retire somewhat from his former active life. But Bishops George and Roberts were strong men, capable of bearing great burdens, and wisely doing the work of the Church. Bishop Roberts was the first married man who had been elected a bishop in the Methodist Episcopal Church. He settled his wife on a farm which he owned in western Pennsylvania, but subsequently removed to a farm in Lawrence County, Ind. The bishops entered upon their work and prosecuted it so successfully that it was impossible to bring just criticism against them.

Period of activity.

At this point in Methodist history we enter a period of unusual activity in somewhat new lines—the organization of societies having certain and definite lines of work laid down and acting as great auxiliaries to Christian work. In the ministry were some creative minds, who looked out upon the world and saw the forces that might be utilized for human salvation. Among them were Nathan Bangs, Elijah Hedding, Joshua Soule, Martin Ruter (the first man in American Methodism to be honored with the title of D.D.), John Emory, Wilbur Fisk, Laban Clark, besides many others. These men organized great connectional societies, which have been blessings to the Church and to the world.

Education.

The educational enterprise of the Methodist Episcopal Church was taken up anew about 1818, when some "Methodist ministers of New England" established a seminary at New Market, N. H. Rev. Martin Ruter, D.D., was the successful principal. It was established "for young men who designed to enter the ministry," though it also received other students. This seminary was removed to Wilbraham, Mass., and incorporated in 1824. Wilbur Fisk, D.D., was its first president. A line of successors, among Methodism's great men, have there aided in the education of over eighteen thousand students.

In 1819 Nathan Bangs was instrumental in opening a school in New York city, but afterward it was removed to White Plains, N. Y. These schools did not propose more than a seminary education; but they were fine stepping-stones to higher schools which have since been established in Methodism and blessed the race.

Missionary Society.

The origin of the Missionary Society of the Methodist Episcopal Church was unique. One Sabbath in 1816 Rev. Marcus Lindsey was preaching in Marietta, O. In the audience was one John Stewart, "an inebriate colored man." The preaching was to the point, and the Holy Spirit sent it home to his heart in conviction which led to sound conversion. He was moved by the same Spirit to preach the Gospel. He was led to go to the North-west through the forests, and landed among the Wyandot Indians. Here he found a fugitive slave, Jonathan Pointer, from Kentucky, a backslidden Methodist. Said Stewart, "To-morrow I must preach to these Indians, and you must interpret." Pointer now realized his spiritual backsliding. A night of agony and prayer was spent. In the morning he faithfully interpreted Stewart's sermons to his congregation of one squaw. His next congregation consisted of two, an old man and a squaw. On Sunday eight or ten attended. Soon crowds came. Stewart faithfully preached the word, and souls were convicted and converted, among them a captive white boy, Robert Armstrong, and four chiefs—Between-the-Logs, Mononcue, Hicks, and Scuteash. This news went out to the East. Christian hearts were stirred. Much was done by individuals. In the early part of 1819 Gabriel P. Disosway, a young dry-goods merchant of New York and a member of the John Street Church, was so moved by the seeming necessity for some action that he went to Dr. Bangs and pleaded "for the immediate organization of a missionary society, such as other denominations had formed."

Dr. Bangs and Joshua Soule took the matter into consideration, and decided that such an organization must be under the control of the General Conference. Some local missionary societies were already formed. In 1818 Laban Clark, in a meeting of the Methodist preachers in New York city, moved "for the organization of a Bible and Missionary Society for the Methodist Episcopal Church." There were present nine preachers. They determined, after a full discussion, to organize, and Laban Clark, Nathan Bangs, and Freeborn Garrettson were appointed to draft a constitution. When all was ready a meeting was called at the Forsyth Street Church April 5, 1819. Then and there the society took a permanent form.

Bishop William McKendree, President.
Bishop Enoch George, First Vice-President.
Bishop Robert R. Roberts, Second Vice-President.
Rev. Nathan Bangs, Third Vice-President.
Mr. Francis Hall, Clerk.
Mr. Daniel Ayres, Recording Secretary.
Rev. Thomas Mason, Corresponding Secretary.
Rev. Joshua Soule, Treasurer.

The managers were laymen in and around New York, who generally entered heartily into the enterprise and gave it full and material support. It had, first of all, to overcome many objections raised to its existence, and to educate the Church as a whole to the fact that it was God's design that the Church should employ all lawful means, and go out to all the world, to bring sinners to Christ.

The bishops entered into this society heartily. The Baltimore, Virginia, and Genesee Conferences fell in line with the society. Several auxiliary societies were formed, and the financial result of the first year was $823.64. The first anniversary was held in John Street Church, New York, April 17, 1820, Nathan Bangs presiding and delivering an address.

Society adopted.

At the General Conference, May, 1820, the society was adopted as a part of the economy of Methodism, and was located at New York, in close relation to the Book Concern, so that the book steward might serve the society as its treasurer.*

For two or three years a preacher of the New York Conference, William M. Stilwell, had been restless, censorious, and fault-finding with the economy of the Church. He inclined to Congregationalism in church government, and embraced the first favorable opportunity that presented itself to secede from the Methodist Episcopal Church. When the New York Conference moved in the matter of better security for church property he seized upon the movement as opportune for his purpose. He appealed to the membership of his own and other societies, charging that the ministers were seeking to gain control of all church property. He induced about three hundred members to secede with him. Some local preachers also went with him. He used every effort to extend the secession, but only a few societies were induced to follow his example; among those who did so was a colored church of about a thousand members.

Stilwell organized his followers into an independent or congregational body. They were called Stilwellites. But the better class among them soon became dissatisfied with the movements of Stilwell and returned to the old Church. A large number were received back by Rev. Samuel Merwin, preacher in charge of the churches in New York. A few remained and continued to be known as the "Stilwellite Methodists," an "anomalous sect," who dwindled until they wholly disappeared from public notice, and now are gone from the memory of living Methodists.*

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* Reid's *Missions and Missionary Society of the Methodist Episcopal Church*, vol. i, pp. 14–25.

Notwithstanding the above-noticed secessions the quadrennium closed with a handsome increase in membership. The members and probationers numbered 259,890, and preachers, 904.

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* Stevens's *Life and Times of Nathan Bangs*, pp. 234, 235.

CHAPTER XIV.

THE GENERAL CONFERENCE OF 1820, AND ITS WORK.

The third delegated General Conference assembled in Eutaw Street Church, Baltimore, May 1, 1820. Bishop McKendree, though in ill health, took the chair and presided during the religious services, after which Bishop George presided. There were delegates from New York Conference, 13; New England, 10; Genesee, 7; Ohio, 8; Missouri, 3; Mississippi, 2; Tennessee, 6; South Carolina, 9; Virginia, 8; Baltimore, 9; Philadelphia, 14—89 in all.

Rev. Alexander McCaine was elected secretary. The address of Bishop McKendree was presented and read in his absence. Bishop George addressed the Conference regarding the work in Canada, as did Bishop Roberts on parts of the Discipline and economy of the Church. Among prominent acts of the Conference were:

Bishop elected.

1. Joshua Soule was elected bishop, May 13, 1820.

2. After mature deliberation the General Conference "recommended to all the Annual Conferences to establish, as soon as practicable, literary institutions under their own control," and voted that it be made the special duty of the bishops to bring this before the Conferences, and use their influence to carry out the design of the General Conference in establishing literary institutions of a high grade. The whole Church seemed to feel the quickening influence of this advanced action.

Educational.

3. The Canada question, which it was supposed had been settled four years before, came up again. There were in England and in Canada some Methodists who were opposed to the bishops of the Methodist Episcopal Church having any jurisdiction in Canada, or making any appointments of preachers to that country. The British Conference had

Canada question.

appointed some of their number to labor as missionaries in Lower Canada. The General Conference decided upon two things: first, "That it is the duty of the bishops of the Methodist Episcopal Church to continue their episcopal charge over our societies in the Canadas, except Quebec;" and, second, to append as a note to Article XXIII the following: "As far as it respects civil affairs we believe it the duty of Christians, and especially of all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and therefore it is expected that all our preachers and people who may be under the British or any other government will behave themselves as peaceable and orderly subjects."

The bishops were empowered, if they found it necessary, to form an Annual Conference in Canada before the next General Conference.

John Emory first delegate to British Conference.

Out of this legislation grew the appointment by the bishops of Rev. John Emory, afterward a bishop, as a delegate to the British Conference from the General Conference in America. He was heartily received in England, and in time delegates were appointed to America, which custom continues.

Formation of Missionary Society.

4. The formation of the Missionary Society was approved, and it was embodied as a part of the economy of the Church.

Presiding elder question.

5. The "presiding elder question" again came up, and was discussed for several days. A resolution offered by Ezekiel Cooper and John Emory read: "*Resolved*, That the bishop or the president of each Annual Conference shall ascertain the number of presiding elders wanted, and shall nominate three times the number, out of which nomination the Conference shall, without debate, elect by ballot the presiding elders." The debate took a wide range. There were strong and capable men on both sides. The resolution was not adopted.

Bishop McKendree had, by leave of the Conference, gone to the country for needed rest. It was during this absence, and after the election of Soule as bishop, that resolutions on the election of presiding elders were introduced. "After considerable discussion it became apparent that they would be defeated. An intimation was given by one of the members that the bishops had a compromise plan in view, and a committee was appointed to wait upon and to confer with them. It was well known that Bishop George was in favor of the election of presiding elders; Bishop Roberts considered it an infringement of the constitutional provision of the Discipline, but had no personal objection to the plan, and felt unwilling to interpose any episcopal influence. Bishop George, after consultation, informed the committee that all hopes of agreement were at an end. The next morning he invited the committee to meet him on the adjournment of Conference at noon.

"He met them alone, and explained his views, and they reported the resolutions to the Conference, which, understanding it was a joint agreement of the bishops and of the committee, adopted them without debate by a vote of sixty-one to twenty-five. Hearing of this action, Bishop McKendree returned to the Conference and called the bishops together. He expressed to them his decided conviction that the action was in violation of the third Restrictive Rule, as it changed the plan of general superintendency. Bishop Roberts concurred with him in this view, but did not wish to make any personal opposition.

"Bishop George declined to express any opinion as to its infringement of the restriction, but expressed himself in favor of the plan. Bishop Soule, whose opinions were well known, had been elected by a majority of nine over Dr. Bangs, who at that time represented the party in favor of election. Being a man of decided convictions, and believing the action to be unconstitutional, he informed the bishops that he was unwilling to administer under it. This information Bishop McKendree communicated to the Conference. Considerable discussion followed, during which Bishop Soule declined to be ordained, and resigned the office of bishop. The majority of the Conference, finding that their action had been taken in consequence of incorrect information, or of misunderstanding, voted to suspend the resolutions for four years, and they directed the bishops to administer under the Discipline as it had previously stood. An effort was then made to establish some plan by which the constitutionality of measures might be properly considered. A resolution was passed recommending the Annual Conferences to so alter the Discipline that if a majority of the bishops judged a measure unconstitutional they should return it to the Conference with their objections, and a majority of two thirds should be required for its final passage. This resolution, however, was not adopted by the constitutional majority of the Annual Conferences. After Bishop Soule had declined to be ordained the bishops expressed their desire for another election to be held, as they greatly needed the assistance of an additional colleague. The majority at once expressed their purpose to re-elect Bishop Soule, and the minority, finding them resolute, petitioned the bishops to withdraw their request and let the election be deferred for four years. Whereupon Bishops George and Roberts agreed that they would undertake to perform the extra labor."* This action closed the discussion for the present.

The presiding elders made advisory council of the bishop.

6. It was through the influence of this debate that the presiding elders became "the advisory council of the bishop or president of the Conference in stationing the preachers." Thus was established what has since been called the "bishop's cabinet." The wisdom of this course has never been questioned nor its constitutionality disputed.

Book Concern.

7. The Book Concern was to be continued at New York; the agents were authorized, with the concurrence of the bishops and Book Committee, to purchase lots and erect suitable buildings; the bishops, in conjunction with the book agents, were directed to obtain a proper incorporation of the Concern; the agents were authorized to insure property, and to publish new books approved and recommended by the Book Committee. A branch of the Book Concern was also ordered to be established in Cincinnati. The *Magazine* ordered to be published was directed to be kept prominently before the

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* Simpson's *Hundred Years of Methodism*, pp. 107–110.

Church. All preachers and presiding elders, as agents of the Book Concern, were to labor to increase the sale of books.

Nathan Bangs was elected editor and general book steward at New York, and Thomas Mason assistant. Martin Ruter was elected book agent at Cincinnati, O.

Slavery.

8. The great question of slavery was brought up by a part of Bishop McKendree's address. A carefully prepared report was presented, with several resolutions, but all were rejected, and the matter was left as it appeared in the Discipline of 1816.

The next General Conference was ordered to consist of one delegate for every seven members of the several Annual Conferences.

The General Conference adjourned May 27, 1820. The next session was appointed to be held at Baltimore May 1, 1824.

Activity of the bishops and ministry.

The episcopacy and ministry of the late General Conference returned to their exacting fields with renewed determination to labor earnestly in the cause they had so much at heart. Bishop McKendree, though feeble, issued an address to the Annual Conferences, "expressing his strong conviction of the unconstitutionality of the provision regarding the election of the presiding elders; but he recommended to the Annual Conferences such an alteration of the Restrictive Rule as would allow the plan which had been voted upon in the General Conference to be adopted."* Seven out of twelve of the Annual Conferences "expressed their judgment that the resolutions were unconstitutional, and recommended the Annual Conferences, in accordance with Bishop McKendree's advice, to so alter the Restrictive Rule "as to enable the General Conference to pass the suspended resolutions."

There were five Annual Conferences which refused to concur in the recommendation of Bishop McKendree. Hence his plan failed, as did ultimately the whole proposition to elect presiding elders.

This subject produced great discussion. In the Annual Con-

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*Simpson's *Hundred Years of Methodism*, p. 111.

Discussions in the Church.

ferences, at all the gatherings of preachers, and by firesides and every-where that laymen and ministers gathered, the subject was discussed in all its phases. The power of the episcopacy, lay representation, the veto power, representation of local preachers in General Conference, were discussed. There was started at Trenton, N. J., then in the Philadelphia Conference, a monthly paper called *Wesleyan Repository*, devoted to securing changes, especially in restricting the powers of the episcopacy. "In its pages inflammatory articles were published, and severe attacks were made upon the economy of the Church. The English system was represented as superior to the American, and it was claimed that the excitement was sweeping over the Church. The combination was a formidable one. The dissatisfied traveling preachers had succeeded in exciting a large proportion of the local preachers on their right of representation, and a part of the membership on lay delegation. They determined also to carry the question into the election for delegates to the ensuing General Conference, where they expected to have a decided majority."* Their hopes, however, were disappointed, a majority of the delegates being opposed to the contemplated changes.

Bishops George and Roberts were actively engaged in traveling through the country and attending to the work of the episcopacy. They were in labors abundant.

Book Concern conducted with increased energy.

At the Book Concern the appointment of Dr. Bangs and T. Mason as the book stewards was followed by more vigorous plans for publishing and scattering books and papers among the churches. The *Magazine*, commenced in 1818, took a new lease of life. The Wesleyan Seminary property in Crosby Street was purchased and arranged for the Book Concern; the old debts were paid off by increasing the debt so as to have more valuable products to throw out on the market, that by greater sales there might be greater profit; "new and costly works were undertaken;" "a system of exchanges with other publishers was arranged;" and some "old stock" that had accumulated was sold at reduced prices. Both Bangs and Mason were practical men. They threw all the force each had into the Concern, and very soon it began to show a life never seen before.

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* Simpson's *Hundred Years of Methodism*, p. 112.

When the property on Crosby Street was purchased there were men who croaked and complained about impending bankruptcy, but these wise men said, "If the General Conference do not wish to take it we will, and the Church shall lose nothing." In 1823 a new magazine was started, called *Youth's Instructor*. It was a monthly paper. The Church owes a great debt of gratitude to Dr. Bangs for the brains, muscle, courage, faith, and energy he put into the Book Concern. Had he not been an unusually vigorous man, and thoroughly consecrated to the Master and his cause, he never could have accomplished the work which he performed.

Augusta College.

The year 1822 is marked in Methodist history as the time of the founding of Augusta College, in Kentucky, overlooking the beautiful Ohio River, and owned jointly by the Ohio and Kentucky Conferences. There had been a county academy in operation at Augusta for some time, and on learning that these two Conferences were determined to found a college the citizens of Augusta tendered this building and grounds to the Church for such a school. It was accepted. The Rev. John P. Finley was elected principal in 1822, and that fall opened a school. The work grew. Jonathan Stamper, a man of power, went out as an agent, and called attention to the enterprise, and raised considerable money for it. John P. Durbin was in 1825 appointed professor of languages, and Joseph S. Tomlinson professor of mathematics. In 1828 Dr. Martin Ruter was elected president. The faculty was increased in 1831 by H. B. Bascom and Burr H. McKown as professors. In 1832 Ruter went to Pittsburg, and Dr. Durbin to the editorship of *The Christian Advocate*. Dr. Tomlinson became the president. A large number of strong men were educated at Augusta College who became illustrious in Church and State. The great secession of 1844 caused the death of this institution. Nevertheless, from its illustrious example many other schools have grown up and are flourishing with great success. Methodism has reaped from her educational enterprises an abundant harvest.

Progress.

At the end of this quadrennium there was found a great increase in membership in spite of all the agitation. The increase in four years had been 71,642, making a total membership of 328,523, and of preachers, 1,272. These figures are almost fabulous, and the growth was marvelous. Methodism had "a well-defined ecclesiastical geography," writes Stevens, "covering all the settled parts of the Republic and Canada. . . . It now possessed in a more or less organized form nearly a complete series of secondary or auxiliary agencies of usefulness—literary, educational, and missionary. It seemed thoroughly equipped, and had only to move forward."

CHAPTER XV.

THE GENERAL CONFERENCE OF 1824.

THE providence of God had kept the three bishops in fair health, and with courage, faith, and love they discharged their duties in all the Church. On Saturday morning, May 1, 1824, the fourth delegated and tenth General Conference assembled in the "McKendrian Female Sunday-school room," Baltimore. All the bishops were present. Bishop McKendree opened the session. John Emory was elected secretary. There were present 125 delegates from Conferences, as follows: New York, 15; New England, 14; Genesee, 12; Ohio, 13; Kentucky, 8; Missouri, 5; Tennessee, 9; Mississippi, 3; South Carolina, 11; Virginia, 9; Baltimore, 13; Philadelphia, 13.

Present, R. Reece and J. Hannah, of England.

1. Rev. Richard Reece, late president of the British Conference of Wesleyan Methodists, and Rev. John Hannah, his ministerial associate, were introduced to the Conference as the accredited representatives of the British Conference to this Conference. The address of the Wesleyan body was read, and Mr. Reece then addressed the Conference. It was demonstrated that the two denominations were in spirit one, and that a common object was before them. The visit of these brethren strengthened the bonds of union between these two great and growing branches of Methodism.

The bishops' address.

2. The bishops presented a united address, covering among other subjects that of a financial system and a better support of the ministry, the forms of church government, and the Canadian question.

Diocesan bishoprics.

3. An effort was made to divide the connection into episcopal departments, thereby leading to a sort of diocesan episcopacy, but the opposition was so strong that the proposition was withdrawn.

4. There was an increase in number of Conferences from

twelve to seventeen. The names were the Maine, New England, New York, Genesee, Canada, Pittsburg, Ohio, Illinois, Missouri, Kentucky, Tennessee, Holston, Mississippi, South Carolina, Virginia, Baltimore, and Philadelphia. By the making of a Canada Conference the Canada question, which had its vexing and perplexing side, was placed in a fair way for settlement, which ultimated in a distinct Methodist Connection in Canada.

Veto power.

5. Lovick Pierce and William Winans presented a resolution providing for a veto power to be vested in the bishops, "but within three days, if their veto presented to the General Conference together with their reasons shall receive a majority of two thirds of all the members, it shall become a law, but if it receive a majority less than two thirds it shall go to the Annual Conferences." This was ordered to be sent to the Annual Conferences for approval by a small majority.

Presiding elder question settled.

6. At the last General Conference the action to elect presiding elders was suspended until it could be referred to the Annual Conferences. At the Conferences it had not received the constitutional vote. At this time it was declared that the former resolution "shall not be carried into effect." Another and a conflicting motion, however, near the close of the General Conference, makes the subject "unfinished business," and defers it until the next General Conference.

Soule a bishop.

7. Joshua Soule was elected a bishop on the second ballot, and Elijah Hedding on the third. Two other men received large votes, William Beauchamp and John Emory. Bishop Hedding hesitated for a time about being consecrated a bishop, but a resolution of the General Conference, showing their high appreciation of his ability, at last overcame his scruples.

Editor, etc.

8. Nathan Bangs was elected editor and book steward at New York, and John Emory assistant. Martin Ruter was elected book agent at Cincinnati. The net capital of the New York Book Concern was $221,459.78.

The New York Conference continued to elect the Book Committee for that Concern, and the Ohio Conference to elect the Book Committee for Cincinnati.

Missionary for Africa.

9. The General Conference authorized the bishops to "select and send a missionary or missionaries to the colony in Africa" whenever the funds of the Missionary Society of the Church would justify.

Slavery.

10. The subject of slavery came up on numerous petitions and memorials. The former section on the subject of slavery was retained in the Discipline, to which was now added an exhortation to masters to teach their slaves to read the word of God and allow them time to attend preaching on the regular days of divine worship; also a resolution that our colored preachers and official members have all the privileges in the District and Quarterly Conferences which the usages of the country in different sections will justify; that where they are in sufficient numbers the presiding elder may hold for them a separate District Conference, and that any Annual Conference may employ colored preachers when they judge their services necessary.

Sunday-schools.

11. The question of Sunday-schools received attention and their importance was declared. It was made the duty of each traveling preacher to encourage the establishment and progress of Sunday-schools. Arrangements were made for the compiling and publishing of a catechism for the use of Sunday-schools and children in general. The book agents were instructed to provide books suitable for the use of Sunday-schools. This was the commencement of a great enterprise that has been highly beneficial.

Children's classes.

12. It was made the duty of the preacher to obtain the names of all the children belonging to his congregation; to form them into classes for religious instruction; to instruct them himself, and to secure suitable teachers for them. The Conference began to appreciate the value of this early care of the children. The value of higher education was set forth, and the necessity for securing as teachers in the schools persons whose "learning, piety, and religious tenets" could be

recommended. These fathers of the Church knew the real value of godly instruction.

Itinerancy.

13. The General Conference advised that the work of the itinerants should be so planned that the pastors should be allowed sufficient time to faithfully discharge all "pastoral duties in promoting family religion and instructing the children;" directed them to observe the regular order of public worship; to use the Lord's Prayer on all occasions of public worship; and that at the Annual Conferences the preachers be especially examined as to the manner in which their duties are discharged.

Methodist Magazine.

The Church had not yet come to publishing a weekly church paper. The *Methodist Magazine* was doing good work, but something more was needed. Martin Ruter had in 1815 commenced to publish at Concord, N. H., *The New England Missionary Magazine.* Its career was short, for it ceased after "four quarterly numbers" were issued. The New England Conference in 1821 united in an association called the "Society for Giving and Receiving Religious Intelligence." This led to the publication of the *Zion's Herald.* Elijah Hedding was president of the association. Its first number saw the light January 9, 1823. Its size was 9x16 inches. It was a weekly publication. It was small at first, but from that humble beginning a great Methodist periodical literature has been built up.*

Wesleyan Repository.

In 1821 a monthly periodical was started at Trenton, N. J., called the *Wesleyan Repository*, octavo in form, and edited by W. S. Stockton. It was subsequently removed to Philadelphia. It lived until 1824, when it was merged into *The Mutual Rights*, and published at Baltimore as the organ of the Reformers. "Its object was to promote changes in the economy of the Methodist Episcopal Church, embracing lay representation and the abolition of the episcopacy and presiding eldership."

Shortly after the establishment of the *Zion's Herald* the *Wesleyan Journal* was commenced at Charleston, S. C. On

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* Stevens's *History of the Methodist Episcopal Church*, vol. iv, pp. 460, 461.

September 9, 1826, the book agents at New York commenced the publication of *The Christian Advocate.* It was ably edited by Dr. Bangs from the start, with B. Badger as assistant. After a time the *Zion's Herald* of Boston and the *Wesleyan Journal* of South Carolina were purchased by the Book Concern and merged in *The Christian Advocate*, and published under the name of *The Christian Advocate and Journal and Zion's Herald.* The *Zion's Herald* was afterward re-established. It wielded a power that was from the first widely felt. It has always been a strong, cultured, able, fearless religious paper. It was the progenitor of the great family of Advocates.

Renewed agitation on presiding elder question.

The General Conference had scarcely adjourned when renewed agitation to modify the presiding eldership commenced. This question involved the whole economy of Methodism. The leading and thoughtful men, when the General Conference had decided the question, acquiesced and recognized the unconstitutionality of the proposed changes; "the more violent commenced the publication of inflammatory articles." The *Mutual Rights*, published at Baltimore, was especially distinguished for its violence and vituperation. It was doing great injury, inflaming many minds, and sowing the bitterest kind of dissensions. This led the lovers of the Church in Baltimore and vicinity to issue a local paper, *The Itinerant*, in defense of Methodism, of which Dr. Thomas E. Bond, a local preacher of great tact, good judgment, and intense loyalty, became editor. "His racy editorials exercised a wide-spread influence, and under his leadership the friends of the Church rallied vigorously to its defense. Those who were favoring reform turned their attention chiefly to the subject of lay delegation, as this was the only question in which they could, to any extent, interest the masses of the people. As some of the ministers had incurred grave censures because of articles which they published in the *Mutual Rights*, 'Union Societies' were formed among the membership, both to spread their principles and support each other in case of prosecution by the Church. As articles which were considered untrue and slanderous continued to be published in the *Mutual Rights*, the character of one of the ministers [Rev. D. B. Dorsey] was arrested by the Baltimore Conference. He refused to obey their directions, and was left for a year without an appointment. Still refusing to submit to proper authority, the next year he was expelled." * He appealed to the General Conference of 1828, and the expulsion was confirmed.

Union Societies.

Certain members of the so-called "Union Societies" exposed themselves to censure, because often their charges were slanderous and their language abusive. For continuous disloyalty some of these persons were dealt with and expelled from the Church. This was followed by the withdrawal of some of their friends. Fifty-seven delegates from various parts of the constituency of these so-named "Reformers" met in Baltimore, November, 1827, and held a General Convention and aired their grievances. They framed a memorial to the General Conference to be held at Pittsburg in May, 1828.

Not satisfied to wait the action of the General Conference, fourteen preachers, some local, and almost two hundred members organized themselves in January, 1828, under the name of "Associated Methodist Reformers."

Methodist Protestants.

When the General Conference met at Pittsburg, the memorial of the Reformers was introduced and the entire subject discussed. There was no disposition to change the economy of Methodism, but, in view of the hasty and extravagant action of the Reformers, it was proposed that if they would abolish the paper *Mutual Rights*, disband the "Union Societies" within the Church, and cease the assaults upon the usages of Methodism the expelled would be restored to the Church and favor. This they refused, and, spurning the offer, became more abusive than ever. The disaffection widened, and some timid members of the Church feared a great rupture, while the Reformers proclaimed the entire destruction of the Church. A convention of Reformers assembled at St. John's Church, Baltimore, November 12, 1828. The District of Columbia and eleven States were represented. It was presided over by Nicholas Snethen, and W. S. Stockton was secretary.

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* Simpson's *Hundred Years of Methodism*, p. 117.

The action of the General Conference was read and discussed. At last they proclaimed: "We cannot in conscience admit the correctness of their [the General Conference] claims nor recommend the Reformers to abandon the prosecution of an object which we consider of vital importance to the future welfare of the Church." A provisional Church was organized. To it they gave the name "Associated Methodist Churches." To them the outside world gave the name of "Radicals," or "Radical Methodists." Often in their debates they applied this term to themselves. This convention provided for a general convention November 2, 1830. When it was organized it was found that one hundred and fourteen ministerial and lay delegates had been elected, equally divided, though only eighty-three were present, representing about five thousand members, including eighty ministers. They agreed to call themselves the "Methodist Protestant Church," thereby discarding both former names. There were some strong men who seceded with the Reformers, such as Asa Shinn, Nicholas Snethen, Alexander McCaine, D. B. Dorsey, George Brown, W. C. Poole, and Frederick Steir. They adopted the polity of the Methodist Episcopal Church excepting the episcopacy and presiding eldership, and introduced lay representation. At their first General Conference, held at Georgetown, D. C., May 6, 1834, Nicholas Snethen president, they reported fourteen Annual Conferences, nearly twenty-seven thousand members, and about five hundred preachers.

Period of discussion.

It may be said of the quadrennium from 1824 to 1828 that it was a period of discussion, strife, heart-burnings, and sorrow. Friends were estranged and often became bitter enemies. Communities were torn to pieces by feuds. Churches were rent, a part seceding. Occasionally a Church would go off *en masse*. Lawsuits were begun for title to church property, and prosecuted with all the rancor of bitterest foes. Nevertheless, God graciously blessed the labors of those who remained true to the cause of the Methodist Episcopal Church. Their word was with power. Gracious revivals occurred. The General Conference found a membership of 421,156, being an increase of 92,633 in four years, and a traveling ministry of 1,642—an increase of 370. "The Church," said Bishop Simpson, when speaking of secessions, "united, compact, and powerful, was prepared for greater triumphs in the future. Thus history teaches us that the greatest misfortune that can befall any organization is to be divided within itself. Secessions, however large, are far less dangerous than contention and strife within."

Canada Conference.

At the General Conference of 1824 the churches in Canada were organized into a Conference. It was hoped that this would harmonize all the discordant elements in that colder clime, and give perfect satisfaction. But in vain. Almost as soon as the General Conference adjourned mutterings and complaints were heard. Bishops George and Hedding determined to go through the Church in Canada and allay the excitement. Bishop George took William Case, crossed into Canada at Ogdensburg, "visiting the preachers and people in the lower part of the province." Bishop Hedding took Dr. Bangs, who had been instrumental in organizing the Church in Canada, and went into Canada by way of Buffalo. They visited many churches, "made explanations, held meetings, and satisfied the greater proportion of the people." At the Conference most of the members appeared satisfied with the arrangement of the General Conference in giving them a separate Conference.

Plea for separate Church in Canada.

There was, however, expressed a great desire for a Canadian Church. "The plea they made for a separate organization was that, as the Methodists in Canada acknowledged an ecclesiastical head in the United States, they could not expect the favor of their own civil government, nor the protection of the laws, for the government looked upon them with suspicion. The Methodist preachers were not allowed to consecrate marriage; and it was said that forasmuch as their church property was deeded to the Methodist Episcopal Church they could not legally hold it. The people still seemed very generally to wish a separate organization. On these accounts the bishops pledged themselves to use their influence to effect such an arrangement at the next General Conference. On this pledge peace was restored." *

Garrettson.

The New York Conference elected Freeborn Garrettson, among others, a delegate to the approaching General Conference. But, September 26, 1827, he died in New York city, in the seventy-sixth year of his age and the fifty-second of his ministry. He was one of the most intimate friends of Asbury. He so greatly impressed Mr. Wesley "by his success in Nova Scotia" that "he [Wesley] sent a request to the Conference for his ordination as superintendent, or bishop, for the British dominions in America." When Dr. Coke presented the request of Mr. Wesley to Garrettson he asked time to consider the matter. The next day he consented. But, strange to say, he was not ordained, but appointed to preside in the Peninsula. "Wesley," says Stevens, "was deeply grieved by this disappointment." † In 1793 he married Miss Catherine Livingston, a descendant of one of the most noted families of the State of New York. She was wealthy and a saintly woman, whose only ambition was to glorify God and help her husband to do the greatest amount of good in the ministry. Garrettson was a member of the celebrated Christmas Conference of 1784. He was a good preacher, an "efficient and laborious" evangelist, and at his death there was great lamentation.

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* *Life and Times of Nathan Bangs*, p. 260.

† Stevens's *History of the Methodist Episcopal Church*, vol. ii, pp. 324, 325.

CHAPTER XVI.

GENERAL CONFERENCE OF 1828—EVENTS TO 1832.

In 1828, for the first time, the General Conference held its session west of the Alleghany Mountains. This was an evidence that Methodism was rapidly spreading in the Mississippi valley, and taking deep root in the soil where, in years to come, it was to have a most wonderful growth. Thursday, May 1, 1828, the General Conference assembled in Pittsburg, Pa. Bishops McKendree, George, Roberts, Soule, and Hedding were present to hold the fifth delegated and eleventh General Conference. Martin Ruter was elected secretary. There were one hundred and seventy-six delegates.

The quadrennium had been one of great agitation, and a few of the delegates were in sympathy with the radical movements, though their number and influence were so small that they did not affect legislation. The aged and infirm McKendree was able to be present at times, and his words always produced a powerful effect upon persons who had learned to love and reverence him.

Heresy denounced.

1. The General Conference was compelled to give utterance to a denunciation of heresy. Joshua Randall, a member of the New England Conference, had preached doctrines wholly contrary to the teachings of the Scripture and of the Methodist Episcopal Church. He was advised by his brethren of his error; but he would not listen to their counsel, and continued to openly violate his ordination vows.

Randall tried.

In June, 1826, he was arraigned before his Conference and tried on a charge of "holding and disseminating doctrines contrary to the teachings of our Articles of Religion." The two specifications were, "1st, In denying that the transgressions of the law, to which we are all personally responsible, have had any atonement made for them by

Christ." "2d, In maintaining that the infinite claims of justice upon the transgressor of the divine law may, upon the condition of mere acts of the transgressor himself, be relinquished, given up, and the transgressor pardoned without an atonement."

Having been found guilty, the New England Conference expelled Mr. Randall from the ministry and Church. He appealed to the General Conference. Dr. Wilbur Fisk represented the Conference and Church. He made a clear, logical, and scriptural plea for the doctrine of the atonement as taught by the Church, and showed with equal clearness how the teachings of Randall were anti-scriptural and anti-Methodistic. The General Conference, by a vote of one hundred and sixty-four to one, sustained the expulsion.

Canada allowed to become a separate Church.

2. William Ryerson, of the delegation of the Canada Conference, presented their memorial asking for a separation from the Methodist Episcopal Church, because they were in a foreign country. After full discussion the petition was granted.

Dr. Capers delegated to England.

3. William Capers, of South Carolina Conference, was elected a delegate from the Methodist Episcopal Church to the British Conference.

4. Bishop McKendree, being in feeble health, and therefore not in condition to perform full work, was permitted to travel at his own discretion, and to take only such oversight and superintendency as he might be able prudently to do.

Elections.

5. John Emory was elected editor and agent at New York, and Beverly Waugh assistant. Charles Holliday was elected book agent at Cincinnati. Nathan Bangs was elected editor of the *Christian Advocate and Journal*, and "such other periodicals as are assigned to that department."

Temperance.

6. The temperance question received its share of attention. The principles as set forth in the rules of the Church were emphasized, and a resolution passed that "it is important that we neither drink ourselves (except medicinally) nor give it to visitors or workmen."

On the adjournment of the General Conference the bishops matured their plans for work, and each started out for the full completion of his allotted work. "Man proposes, but God disposes." In the early part of the summer of 1828 Bishop George was apparently in good health, but in August he was taken seriously ill at Staunton, Va. His sickness was short, and culminated in death August 23, 1828. He was born in Lancaster County, Va., about 1768, and reared in the Episcopal Church. He was an early attendant upon the ministry of Rev. Mr. Jarratt, the Episcopalian clergyman who was so friendly to the early Methodists, and the warm personal friend of Bishop Asbury. He was afterward thrown among the Methodists and was converted. He commenced to preach in 1790. In 1800 he was presiding elder on the Potomac District; in 1816 he was elected and ordained bishop. He was one of the most faithful of Methodist preachers. Simpson says of him: "He was a man of deep piety, of great simplicity of manners, a pathetic, powerful, and successful preacher, greatly beloved in life and very extensively lamented in death."

Bishops' plans for work.

Death of Bishop George.

Cazenovia Seminary was projected by the old Genesee Conference, then including in its bounds all western New York, Upper Canada, and part of Pennsylvania. When the Genesee Conference was divided, and the Oneida Conference formed, the Seminary fell within the bounds of the new Conference. Nathaniel Porter was its first president. Larrabee, Allen, Johnston, Bannister, Whedon, Andrews, and other like men have been among its instructors. Its record is a proud one. The Genesee Wesleyan Seminary at Lima, N. Y., was proposed to be established at the first session of the present Genesee Conference in 1829, was opened in May, 1832, and in 1833 was incorporated by the Legislature. In the year 1832 Dr. Samuel Luckey was elected principal, and continued so to be to 1836. The career of this Methodist seminary has been illustrious.

Education.

The Wesleyan University took its rise about 1830. A military academy had been established at Middletown, Conn., in 1825. It was not successful, and in 1830 was transferred to trustees for a Methodist university, and a preparatory school was opened. In 1831 it was chartered as a university, and that fall opened by Dr. Wilbur Fisk as the president. He died in 1839. The next president was Dr. Bangs, who continued to 1842, when Dr. Olin came to the office. The career of this university is a brilliant episode in Methodist history.

Madison College came under the patronage of the Pittsburg Conference at Uniontown, Pa., in 1827, and Rev. Henry B. Bascom was president, with Charles Elliott and J. H. Fielding professors. It was abandoned in 1832, and Allegheny College was accepted in its place. During its short life it educated some talented men, of whom Bishop Simpson was one.

Cox sent to Africa.

The year 1832 is distinguished in Methodist history as the one in which the first missionary was sent by the Church to a foreign land. Melville B. Cox having offered himself as a missionary to Liberia, he was appointed to that field in 1832. He reached there March 9, 1833, and at once set about the work of gathering up the Methodists who had come as colonists from America. These he organized into a Church. He laid the foundations of the Monrovia Academy. The work was opening up finely, with every indication that a prosperous Church would be built up. In less than five months the fever of the climate seized him, and he died July 21, 1833, in the thirty-fifth year of his age. Cox was a true man of God, sweet in spirit, a good organizer, a man of culture, and an excellent preacher. His death did not, however, dampen the ardor of the friends of the Missionary Society or the Church, but seemed to lead them to think there was a duty they owed to the perishing which must be discharged.

Controversy.

This was a period of controversy. The air was full of it. The radical movement, called by the misnomer the "Reform," drew out most carefully prepared and vigorous defenses from the best men of the Church. Not a real or supposed weak place in her economy but was assailed by her enemies and as vigorously defended by her friends. The press was made the vehicle for disseminating knowledge of the Church and her doings. Dr. Bangs, Dr. Thomas E. Bond, and many others, with clear insight into Methodism, wrote and published strong articles, which not only lessened the damage of the "Reform agitation," but really strengthened the cause of Methodism. A flood of light was shed upon the Church, her institutions, economy, and the results of her work, that opened the eyes of sister-Churches and led them to recognize that her mission was from the Lord.

A Calvinistic controversy.

During this term a doctrinal controversy was commenced, full of excellent results for Methodism. The *Christian Spectator*, published quarterly at New Haven, Conn., and "conducted by professors of Yale College, commenced an energetic attack on the theology and Discipline of the Methodist Episcopal Church, and the Calvinistic papers generally copied its erroneous representations. The discussion became extremely acrimonious; it lost itself in side issues; new questions displaced the old ones; new batteries were opened in unexpected quarters, and the confusion of battle raged generally. Methodism now learned the importance of its periodical press and the vigor of the man who had charge of that mighty instrument. Every serious blow against it was ably repulsed."* In after years Dr. Bangs reviewed this controversy, and summed up the result in these words: "The discussion tended to enlighten the public mind on these subjects, to make our doctrines, usages, labors, and successes more generally known and more justly appreciated, and thus strengthened the hands and cheered the hearts of the members and friends of our Church. It tended likewise to convince our opponents that if they presumed to misrepresent or to slander us we had the means of self-defense, and ability and disposition to use them; and that, when the facts were clearly stated, our doctrines and manner of propagating them fully explained, we should not be considered such dangerous heresiarchs as we had been represented to be. We are glad to know, however, that these days of strife are past, and that a more friendly and amicable spirit prevails."†

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* *Life and Times of Nathan Bangs*, p. 275.

† *Ibid.*, pp. 275, 276.

CHAPTER XVII.

GENERAL CONFERENCE OF 1832—EVENTS TO 1836.

In 1832 the sixth delegated and twelfth General Conference was held in Philadelphia. Only Bishops Soule and Hedding were present at the opening. The old patriarch, Bishop McKendree, still lived, but was feeble, and did not attend the Conference for several days. Thomas L. Douglass was elected secretary and Charles A. Davis assistant. The nineteen Conferences were represented by one hundred and ninety-seven delegates. There were present three visiting delegates from the Methodist Church in Canada—Case, Ryerson, and Metcalf.

Address of the bishops.

The bishops presented an address concerning the spiritual and temporal condition of the Church, and pointed out some needed legislation. At this time the standing committees took a more definite form, and the subjects they were to consider were clearly defined.

Conference committees.

There were committees on Episcopacy, Itinerancy, Boundaries, and Book Concern, composed of one from each Conference. The committees on Privileges and Elections, Missions, Education, Revisals, the part of the bishops' address referring to the Bible, Tract, and Sunday-school Societies, Temperance, Slavery, and Rights and Privileges of the People of Color, were of a limited number.

Spirituous liquors.

There was a large number of memorials and petitions on the subject of "spirituous liquors" from every part of the Church. The rapid growth of public sentiment against drunkenness was apparent.

On the fifth day Bishop McKendree appeared in the Conference room, having been too feeble to meet with his brethren earlier. He delivered a short address, but, from indisposition and weakness of body not being able to sit in the Conference room, he soon retired to his lodgings.

At this Conference (1832) the following measures were adopted:

1. Mr. Samuel Williams, of Cincinnati, O., an enterprising layman, petitioned the General Conference to publish a "Methodist almanac." The matter was referred to the Book Committee, and from the year 1834 until the present the Church has published a Church almanac. It became a popular enterprise, for it furnished a large amount of valuable church, national, business, and social statistical information.

Methodist almanac.

2. It appearing that the required constitutional vote of the Annual Conferences had been given for a change of the proviso of the Restrictive Rules, it was altered so as to provide that "upon the concurrent recommendation of three fourths of all the members of the several Annual Conferences who shall be present and vote on such a recommendation, then a majority of two thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article; and also, whenever such alteration or alterations shall have been first recommended by two thirds of the General Conference, so soon as three fourths of the members of all the Annual Conferences shall have concurred, as aforesaid, such alteration or alterations shall take effect.

Proviso of Restrictive Rules changed.

3. It was shown that the original charter of the Chartered Fund only allowed the trustees to have an income of five hundred pounds, and that now, as its income exceeded that amount, it was necessary to secure a change of the charter. Objection also being made to the title of the society as being complex, it was ordered that the name also should be made more simple.

Chartered Fund.

4. As an evidence of the growth of Methodism in the United States it became necessary to arrange the work into twenty-two Annual Conferences. Troy, Alabama, and Indiana were new Conferences. The latter was formed by the division of the Illinois Conference, the State of Illinois being placed in one Conference and the entire State of Indiana in the Indiana Conference.

New Conferences.

Andrew and Emory elected bishops.

5. James Osgood Andrew, of Georgia Conference, and John Emory, of Baltimore Conference, were elected bishops. At a meeting of delegates to consider candidates William Capers, of South Carolina Conference, declined, stating that he was "unwillingly a slave-holder." He had inherited slaves and had tried to send them to Liberia or remove them to another State where they could be emancipated, but they were so intermarried that he could not buy the husbands or wives, and so remove them. He had put them in the hands of a trustee, and they received the reward of their own labor. While he could not be a bishop he recommended J. O. Andrew, who was not a slave-holder, nor was his father, and therefore there appeared no danger that he would inherit slaves. Andrew, on the strength of this plea, was elected. Alas! how short-sighted is man, and how treacherous his heart! Let us observe in 1844 the sequel. Twelve years will work a mighty change.

Book Concern.

6. Another evidence of the growing interest of the Book Concern and press of Methodism was seen in the elections of men to fill the places in the Concern. Beverly Waugh was elected agent and book steward, and Thomas Mason assistant, at New York. Nathan Bangs was elected editor of the *Quarterly Review*, the title "Magazine" having been dropped, and of books generally. John P. Durbin was elected editor of the *Christian Advocate and Journal* and *Zion's Herald*, *Youth's Instructor*, the *Child's Magazine*, and tracts and Sunday-school books. Peter Akers was elected assistant editor of the *Christian Advocate*, but declined the office, whereupon Timothy Merritt was chosen to the position.

Charles Holliday was elected book agent, and John F. Wright assistant, at Cincinnati. Provision was made for publishing a religious paper at Cincinnati at such time as the agents and Book Committee should determine. There were to be two book committees, one at New York, to be appointed by the New York Conference, and one at Cincinnati, to be chosen by the Ohio Conference.

A book depository was established at New Orleans, and William M. Curtis was elected the agent.

The Concern was in a prosperous condition, its total capital above all liabilities being $413,566.93½.

Petitions against secret societies.

7. Petitions came from Philadelphia, Dorchester, and other places asking of the General Conference some decided action on secret societies, but after the Committee on Itinerancy had inquired into the merits of the case declined any action, believing that the "very attempt might involve serious difficulties."

Design and work of Methodism.

8. The Conference made the clearest statement at this time regarding the design and work of Methodism in the world that it had ever given. It was written, most probably, by Laban Clark, and said: "Our itinerant system is not only missionary in its character, exploring the dark and dismal wastes of human wretchedness, penetrating the habitations of the poor, and tracing out the abodes of misery, but it possesses in itself the ample means of developing the resources of Christian charity and carrying into complete success all those benevolent institutions of our Church which are of such vital importance to her best interests."

Attempt to regulate the doctor's degree.

9. There was a desire in certain quarters of the Church that the General Conference should pronounce on the reception of the degree of doctor of divinity by Methodist ministers. The first memorial came from Philadelphia. Strange as it may appear, this subject was discussed for a considerable portion of a session, when it was laid on the table, and, so far as history speaks, still lies there.

Committees of examination.

10. Provision was made for the appointment by the bishops at each Annual Conference of committees of examination to examine all preachers on trial and candidates for deacons' orders on the course of study prescribed.

Statistics.

At the close of this General Conference Methodism had in the United States 548,593 members, and an army of 2,200 traveling preachers and many local preachers. There had been an increase in the quadrennium of over 127,000 members. The secessions had not seriously affected the number of members. Simply studying statistical Methodism of the time, there is not discernible any "secession."

The book agents in 1830 found it advantageous to change the *Methodist Magazine* to the more stately form of a *Quarterly Review.* Dr. Emory took the editorial charge of it until Dr. Bangs was elected its editor in 1832. The prospectus, probably written by John Emory, was a bold, clear, and strong statement of facts indicating the need for such a periodical, and followed by as clear a statement of what the *Quarterly* would attempt. "For this class of periodicals," he writes, "there is certainly a greater vacancy in the department of theological journals at the present day than in any other, and particularly in our own denomination. There is danger, too, of satisfying ourselves on one hand with light and transient reading, and on the other with light and transient writing. We yet need a journal which shall draw forth the most matured efforts of our best writers, whether in the ministry or among other intelligent and literary contributors; where, also, they may have room for ampler and more exact discussion in a record which shall endure for the inspection of posterity. There are very many, also, in the wide circle of our friends, who have both taste and adequate means for patronizing such a work; and one such is highly desirable, as well for their satisfaction as to lead others to the cultivation of a similar taste." *

Quarterly Review.

Dr. Bangs, as the successor of John Emory, placed the *Review* among the first periodicals of that class in the land, and it has ably maintained its rank.

As an illustration of the dangers to travelers in the days of the stage-coach, it may be well to give the account of Thomas A. Morris, afterward bishop, and the accident which endangered the lives of seven delegates and Bishop Soule. They were on their way from Philadelphia, where the General Conference had just been held, to Cincinnati. "The company consisted of Bishop Soule, J. B. Finley, J. Edmondson, D. Young, A. W. Elliott, Jesse Green, and T. A. Morris. They were crossing the Alleghany Mountains on Stockton's fast line of passenger mail-coaches, from Baltimore to Wheeling. It was a very hot day, the 1st of June; but, being home-

Dangers of traveling.

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* *Life and Times of Nathan Bangs,* pp. 281, 282.

ward bound, and all on the best of terms with each other, the time was agreeably occupied with religious and general conversation. As they came down the west side of Polish Mountain, while passing a train of heavy wagons, the team took fright and ran off, dashing at full speed down the mountain. After running about a fourth of a mile the coach was upset, and at the same time precipitated, with team, passengers, and baggage, down a rough and steep embankment, a distance of thirty-two feet. The driver saved himself by jumping off his box as soon as he saw that the coach must go over. Rev. Jesse Green, who sat with him, attempting to follow the driver's example, broke his arm. The coach brought up against a new and strong fence of oak-rails with such a terrible concussion that it was reduced to a wreck. The shock to the passengers was terrible, of course, and was soon followed by the outcries of the wounded. Bishop Soule was the first to extricate himself; he had received some slight wounds, and had lost part of one thumb. The next one who emerged from the *débris* was Rev. J. B. Finley, with his face cut and bleeding, and his whole system so shocked that he soon became quite sick and faint. Mr. Morris then crawled out uninjured. Rev. A. W. Elliott was heard calling for help, and was got out by the efforts of those who were least damaged—his shoulders being so wrenched by the fall that for years afterward he could not get his coat on without help. Rev. Joseph Edmondson was next recovered from the ruins, very much injured—his face being fearfully cut from chin to forehead, and the blood streaming down into his bosom. Last of all, they recovered Rev. David Young, whose unconscious moans were truly distressing; his collar-bone was crushed, several of his ribs were broken, and other injuries more or less serious received. They were on the south side of the hill, and the only shade available was the imperfect one afforded by the fence, in the corners of which the wounded were placed. There lay Finley, Elliott, Young, and Edmondson. As Mr. Morris was wiping the dust from the face of Young, Bishop Soule came up with Jesse Green in his arms, carrying him like a child from the hot and dusty pike where he fell; and he, too, was placed in the extemporized hospital in the fence corner. One of the company had a thumb-lancet, with which Bishop Soule bled Rev. Mr. Young pretty freely, and he soon revived."[*]

Western Christian Advocate established.

The Western Book Concern arranged for the publication of a weekly paper at Cincinnati, and elected Thomas A. Morris the first editor. The paper first appeared in 1834, and was christened *Western Christian Advocate.* It started with a liberal patronage and a high moral and literary tone, and has maintained both. It has been fortunate in having excellent editors. Morris was succeeded by Charles Elliott; then came Simpson, Elliott again, Kingsley, Reid, Merrill, Hoyt, Bayliss, and Moore.

Death of McKendree.

Bishop McKendree, the senior bishop, was called to his high reward March 5, 1835, dying at Nashville, Tenn. He stands next to Bishop Asbury as having given shape and stability to Methodism in America. McKendree was a native American, being born in King William County, Va., July 6, 1757. In the Revolutionary War he was a patriot, volunteering as a private, but was advanced on account of merit to the rank of adjutant, and placed in the commissary department, where integrity and skill were greatly needed. When General Cornwallis surrendered to General Washington at Yorktown, and the liberty of the States was acquired, McKendree was present. He was a man that would be recognized as valuable in whatever place found.

His conversion occurred in 1787. In 1788 he was received on trial in the traveling ministry. O'Kelly had great influence over him, by whom, for a time, he was led away; but discovering his error he frankly confessed it and came back to Methodism and became one of its stanchest friends. He was appointed by Asbury, in 1796, a presiding elder, and in 1801 was sent west of the Alleghany Mountains "to take the supervision of the societies in Ohio, Kentucky, Tennessee, Western Virginia," a part of Illinois, and, in reality, all the unexplored region to the north and west. He was abundantly prepared for the work of a bishop when, in 1808, he was elected. From

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[*] *Life of Bishop Morris*, pp. 121, 122.

1816 to 1835 he was the senior bishop. He was a man of genius and energy, and became a cultured man in the best sense. "His mind was clear and logical, his knowledge varied and extensive, his imagination lively but well regulated, and his eloquence was unusually powerful." In spiritual life few ever excelled him; he was pure-minded, tender-hearted, merciful to the penitent, but of iron will when convinced of the right. "He was careful in the administration of discipline, and introduced system into all the operations of the Church." When he preached his memorable sermon before the General Conference his personal appearance was against him; but his wonderful eloquence—his great power and unction—carried every thing before him. Asbury immediately said, "That sermon will make McKendree bishop." McKendree, like Asbury, never married. He never gave, so far as we can discover, as did Asbury, any reason for his bachelorhood. He traveled extensively through the whole Church, until at last he reached his brother's, at Nashville, Tenn., where he died, saying, "All is well!"

Bishop Emory killed.

Another death caused great sorrow in the Church—Bishop John Emory, D.D., was killed December 16, 1835. Emory was born in Queen Anne County, Md., April 11, 1789. He completed an academic course in Washington College in 1804, and the next year began the study of law. Converted in 1806, he united with the Methodists. He entered upon the practice of law in 1808; but the next year, though greatly opposed by his family, he entered the Methodist ministry. He was a spirited writer, a born controversialist, and an editor of great tact. He was one of the strongest defenders of higher education. In 1832 he was elected a bishop, and served his Church well. He prepared a "course of study" for candidates for deacons' and elders' orders. On the morning of December 16, 1835, he started from his home in a light carriage to go to Baltimore. A wagoner found him by the roadside insensible, about two miles from his home. The skull was fractured. It is supposed his horse ran away, and that he was thrown from his carriage. He did not return to consciousness, but died that evening. "Bishop Emory was a man of unflinching integrity, of great strength of will, and of more than ordinary discretion. . . . Few ministers have equaled him in accuracy of scholarship, broad and comprehensive views, fertility of genius, and in administrative ability."

New York Book Concern burned.

A great calamity fell upon the Book Concern at New York, February 18, 1836, just preceding the General Conference. "The buildings, with the entire stock, were consumed by fire, the estimated loss being $250,000." But a small amount was realized from the insurance. "Public sympathy was excited, and a collection was made amounting to $88,346.09, which, added to the insurance collected, the value of the ground, etc., made an amount of $281,650.77." As soon as possible new and admirably built accommodations were erected, the necessary presses and other machinery furnished, and the agents, editors, and employees busily occupied in endeavoring to repair the loss sustained and to give increased impetus to the business.

Mission among the Flat-heads.

The Missionary Society was in a condition in 1834 to found and maintain a mission among the Flat-head Indians in Oregon. When the tidings went out to the Church of the earnest request of this people for the Gospel, and the efforts of the Missionary Society to plant a mission among them, funds began to flow into the treasury, and prayers ascended to Heaven for success to attend this work. In one year the collections went up one hundred per cent., or from $17,097.05 in 1833 to $35,700.15. Jason and Daniel Lee and Cyrus Shepard were sent out as missionaries to these Indians.

Mission in South America.

The Church looked toward "our South American cousins," and desired their salvation. Rev. Fountain E. Pitts was commissioned to visit South America and observe the country, and determine on the places where missions might be successfully planted. Mr. Pitts, in 1835, visited and examined the three great South American cities—Rio de Janeiro, Buenos Ayres, and Montevideo. In the two first-named cities missions were soon after established: the one at Rio de Janeiro early in 1836 under the charge of the Rev. Justin Spaulding, of the New England Conference; the other at Buenos Ayres, in December of the same year, under the charge of the Rev. John Dempster, of the Genesee Conference.

Pittsburg Advocate established.

In 1833 the Pittsburg Conference established at Pittsburg a paper, with Dr. Charles Elliott editor. It was called *Pittsburg Conference Journal*, and afterward was adopted by the General Conference as *The Pittsburg Christian Advocate.* In western Pennsylvania the inhabitants were quite largely Irish or Scotch immigrants, and Calvinistic in faith. They often bitterly attacked the doctrines and usages of Methodism, in consequence of which the preachers were greatly embarrassed. Dr. Elliott clearly and fully stated in his journal the doctrines and customs of Methodism. Thus many prejudices were broken down. Correct information going out to the people overcame their opposition, and Methodism was greatly built up in that region.

Dickinson College.

In 1833 the Methodists came into possession of the property of Dickinson College, Carlisle, Pa. It had been chartered in 1783, and was more under Presbyterian influence than any other. Dr. Nesbit, called from Scotland, was the first president. The enterprise was not successful, chiefly because of financial embarrassments. In 1833 it was offered to the Baltimore and Philadelphia Conferences, and by them accepted. Dr. Durbin was called from *The Christian Advocate* to become its first president. It has been a prosperous college, and many men have been educated there who have come to prominence in Church and State.

Randolph-Macon College.

Randolph-Macon College was founded by the Virginia Conference in 1832, at Mecklenburg County, Va. It since has been removed to Ashland.

Alleghany College, at Meadville, Pa., incorporated in 1817, and originally under Presbyterian management, passed to the control of the Pittsburg Conference in 1833.

Vermont Methodist Seminary and Female College was founded in 1834.

CHAPTER XVIII.

GENERAL CONFERENCE OF 1836—EVENTS TO 1840.

The General Conference of 1836 was the thirteenth general and seventh delegated. It assembled Monday, May 2, in Cincinnati. Bishop Roberts, now senior, opening the services, assisted by the other bishops, Soule, Hedding, and Andrew. Thomas L. Douglass was chosen secretary, and Thomas B. Sargent assistant. There were one hundred and fifty-one delegates elected from twenty-two Conferences. This was the second General Conference held in the great Mississippi valley. Already this wonderful valley, in the center of the United States, was demonstrating its resources and foreshadowing what it was destined to become for Methodism and the country.

Foreign delegates received.

1. Foreign delegates were received on the first day. Rev. William Lord, delegate from the Wesleyan Methodist Conference in England, and president of the Canada Conference, and Rev. William Case, delegate from the Wesleyan Methodist Church in Upper Canada, were introduced by Bishop Soule, and addressed the Conference. The address from the British Conference gave a little offense to a few delegates on account of its allusion to slavery. Slavery was just beginning to be a question of moment in the councils of the Church. The British Conference was decidedly antagonistic to slavery and all who were in any way connected with it. A guarded reply to the British Conference was prepared by Bangs, Capers, and Morris.

Slavery agitation.

2. During this General Conference the excitement on the slavery question became very great. The act which fired the opposition occurred on Tuesday evening, May 10. At an abolition meeting held in Cincinnati George Storrs and S. Morris, "members of the General Conference, attended" and "delivered addresses." Storrs was from the

New Hampshire Conference and Morris from Maine. This was deemed by most of the General Conference as very unwise and impolitic at such a time. Two days after, S. G. Roszell introduced resolutions which called forth much discussion. They were under discussion for about two days. During the time Rev. Orange Scott spoke very fully in setting forth the spirit and principles of extreme abolitionism. The resolutions as adopted show the drift of the conservative party in the Church. They are:

"*Resolved, by the delegates, etc.* 1. That *they* disapprove in the most unqualified sense the conduct of the two members of the General Conference who are reported to have lectured in this city (Cincinnati) recently upon and in favor of modern abolitionism.

"2. That *they* are decidedly opposed to modern abolitionism, and wholly disclaim any right, wish, or intention to interfere in the civil and political relation between master and slave as it exists in the slave-holding States of this Union.

"3. That the foregoing preamble and resolutions be published in our periodicals."

These were adopted, one hundred and twenty in favor of and fourteen against the first resolution, and one hundred and thirty-seven for and none against the second. From this time forward there were two distinct parties on the slavery question in the Church. One was conservative and the other strongly in favor of the abolition of slavery.

Zion's Watchman.

Some time prior to this there had been established in New York a paper called *Zion's Watchman.* It was a fiery, spirited paper, and quite ably edited in the interests of abolitionism. It published "an exaggerated view of the action of the General Conference, and added to the antislavery agitation within the borders of the Church. In a short period it commenced also an assault upon church discipline and order, and was ultimately instrumental in producing a secession from the Church."

The real condition of the Church under slavery at this time is admirably stated by Bishop Simpson: "In the early history of the Church very stringent rules had been adopted and a strong protest had been entered against slavery; but as it was believed to be impossible to execute those rules in the South they were soon suspended. The utterances of the Church ever remained strong against the evil of slavery, but as the membership increased in numbers and in wealth they became more or less connected with it. At first its members became slave-holders by inheritance, and gradually by purchase, professing a benevolent aim. Some of its ministers also became slave-holders by inheritance or by marriage. As the laws of many of the Southern States forbade emancipation, both members and ministers were tolerated. But where the law allowed the minister to free his slaves he was required to do so. The spirit of slavery, however, like evils of every kind, became aggressive. Its influence extended both in the Church and in the State. The North was compelled, under constitutional provisions, to return fugitive slaves, and scenes were enacted which stirred the hearts of many. As the subject was discussed more widely, petitions were circulated and signed for the restoration of the early rules, while abolition societies were organized in many of the Northern States to secure political action. Some were also organized in the churches to influence church action in the same direction. It is not surprising that the discussion of this subject created intense excitement in the South, where the slave-owners supposed their property and their lives were in jeopardy. It is surprising, however, that so much feeling was excited in the North. Antislavery meetings were frequently broken up by violence; antislavery lecturers were mobbed; antislavery presses were broken up and thrown into the river; and in some cases houses and public halls were burned. Notwithstanding the opposition agitation increased, and the antislavery sentiment of the country constantly received accessions." *

Condition of the Church under slavery.

From this General Conference in 1836 until 1864 the subject of slavery was an ever-disturbing element in the Church, and the constant subject of discussion and legislation.

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* *Hundred Years of Methodism*, pp. 133-135.

At this General Conference the action on slavery was: "That it is inexpedient to make any change in our book of Discipline respecting slavery, and that we deem it improper further to agitate the subject in the General Conference at present."

Missionary Society's constitution.

3. The condition of the Missionary Society was thoroughly considered, and its original constitution altered and amended so as to place it more fully under the control of the General Conference. Provision was made for a corresponding secretary, who should devote all his time to the work. Dr. Nathan Bangs was elected to this office and an appeal made to the entire Church for an increased spirit of liberality.

Claim of Canadian Church.

4. From the time the Canada Conference was set up as an independent Church there was a question as to its claims upon the funds of the Book Concern. At this time it was mutually adjusted by the Book Concern furnishing catalogue-books at a reduced rate from wholesale prices, and also approved rates on Sunday-school books and tracts, the contract to be binding until 1852, after which it shall be void.

5. The rule which limited the tenure of office of book stewards, agents, and editors to eight years was rescinded.

6. There were formed six new Conferences, making twenty-eight in the United States and one in Africa, "The Liberia Mission Annual Conference." The new Conferences were Black River, Erie, Michigan, Arkansas, North Carolina, and New Jersey.

Request for a bishop for Africa.

7. The Church in Western Africa asked for the appointment of a bishop to reside in that country, but the General Conference deemed it inexpedient at present. The board of bishops was advised to select one of their number to go at some time during the coming four years and visit that work, the Missionary Society paying the expense.

Bishops.

8. Three bishops were elected—Beverly Waugh, of the New York Conference; Wilbur Fisk, of the New England Conference, and Thomas A. Morris of the Ohio Conference. The first named two were elected on the first

ballot; Morris on the sixth. Dr. Fisk was absent in Europe, but arrangements were made for his ordination on returning. Dr. Fisk declined to be ordained, on account of poor health and because he believed that his services were more needed as president of Wesleyan University than as a bishop. Waugh and Morris were ordained.

Elections.

9. Thomas Mason was elected agent of the Book Concern at New York, and George Lane assistant. Charles Elliott was elected editor of the *Western Christian Advocate*, and William Phillips assistant. John F. Wright was elected book agent, and Leroy Swormstedt assistant, at Cincinnati. Samuel Luckey was elected editor of *Christian Advocate and Journal* and *Quarterly Review*, and John A. Collins assistant. The Book Committee at Cincinnati was instructed to purchase ground and "erect a suitable building for a printing-office, book-room, and bindery." The New Orleans depository was discontinued. Papers similar to the *Western Christian Advocate* were ordered to be established at Charleston, S. C., Richmond, Va., and Nashville, Tenn. These were to be under the direction of a publishing committee appointed by the respective Annual Conferences within whose bounds they should be established.

Appeals.

10. Appeals came up from the Missouri, Kentucky, and Indiana Conferences, from their action in locating men without their consent for unacceptability. The cases were well and fully argued, and after mature deliberation it was decided, 1. That an Annual Conference may locate a member without his consent. 2. Such a person, under the Discipline, is not allowed an appeal. 3. That when a member of an Annual Conference does not perform his work according to the requirements of the Discipline, habitually neglecting his duties when he has the ability to perform them, he is subject to location for these causes, even without the consent of the member.

Statistics.

At the close of this General Conference the Church had 650,678 members and 2,781 traveling preachers, being an increase of 102,085 members and 581 preachers. It had been a quadrennium of great agitation.

Educational work.

In the educational work the Methodist Episcopal Church planted one of her most enduring schools, which has wielded a wide influence in the councils of the Church. The Indiana Asbury University (now De Pauw) was opened in the fall of 1836 with a preparatory school under the principalship of Rev. Cyrus Nutt, A.M., afterward the President of Indiana State University. Rev. Matthew Simpson, A.M., was elected president, and entered upon his duties April, 1839. The presidents have been Simpson, Berry, Curry, Bowman, Andrus, Martin, and John. This university was founded by the Indiana Conference, which at that time included the State. As the Conference has divided, it has remained the property of the Conferences in Indiana. It has in late years received some admirable gifts, which have enabled it to develop in a gratifying manner.

Indiana Asbury University.

The bishops started out from the General Conference to visit the entire Church. This must be accomplished each year. For the experiences of Bishop Morris the reader is referred to Marlay's *Life of Bishop Morris*, pp. 141–151, where, in his own words, are given his experiences in getting to and organizing the Arkansas Conference.

German Mission.

The year 1836 is memorable in the fact that the "German Mission" of Methodism was established. Professor William Nast was "a young German scholar of thorough but rationalistic education." He arrived in the United States in 1828 and became a private tutor. Next he taught German at West Point. By reading he became interested in Methodism. He taught modern languages at Gettysburg Seminary, and afterward was professor of Greek and Hebrew in Kenyon College, Ohio. In 1835 he was licensed to preach, and in the fall was received on trial in the Ohio Conference and sent to look after the Germans in Cincinnati and vicinity. The German Missions were recognized by the Missionary Society in 1836, and from that time they were an assured fact. William Nast is their recognized founder. This arm of service in the Methodist Episcopal Church has extended over the entire country and to Germany and Switzerland. The Germans have never sought to set up a denomination by themselves. They have, however, German Conferences. In the course of the third generation they usually become Americanized.

Apologist.

The Christian Apologist (*Der Christliche Apologete*), the German Methodist weekly paper, was projected the last of 1838, and its first issue was January, 1839, at the Western Book Concern, Cincinnati, O. Rev. William Nast was the editor. It did not pay its way for some time, but friends helped it, believing it would ultimately have a large subscription-list among the Germans. Their faith triumphed, and it proved to be a great power for good among this people.

Hedding and abolitionism.

Bishop Hedding, at the New England Conference which sat June 7, 1837, met the extreme abolition movement and was compelled to make a decision on a constitutional question of unusual importance. From the General Conference of 1836 Orange Scott, George Storrs, and others went home with a stronger determination than ever to force their extreme abolition views on the Church and at last upon the country. In a convention of a few of these men it was determined that they would refuse to allow any business to be done by the Conference until memorials on the subject of slavery had been received by the Conference and discussed and referred to a select committee. To compel this action every other motion was to be laid on the table. Bishop Hedding was informed of this decision. Conference convened. The question was sprung. The bishop took till the next day to answer, when in writing he notified them that "he could not admit the right of a committee to report on the memorial, and of the Conference to act on *any* report from such committee." He agreed that the Conference might act provided they confined their action on slavery to "a respectful petition to the General Conference of 1840, and that this action should not be published to either the civil or religious community, so as to keep up excitement." * But to this the agitators would not agree. He then declined to put to vote any motion on the subject. Business of the Conference was greatly embarrassed, but finally was concluded.

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* Elliott's *Great Secession*, p. 174.

Mr. Scott and Mr. Storrs went to the Maine Conference and "commenced a regular course of lectures on slavery during the Conference. Indeed, it became the fashion of the times for Scott and others to go from Conference to Conference, and do their utmost to engage as many as possible in the ultra proceedings of the times."

At the New Hampshire Conference, July 5, 1837, the same effort of the abolitionists was made as at the New England and Maine Conferences. Bishop Hedding addressed the Conference somewhat extendedly, and gave them in writing a proposition of six points, on agreeing to which he would entertain their motion. They would not agree to his plan, and "there the matter rested for the present."

Hedding's reasons.

At a later date Bishop Hedding gave six reasons for not putting such motions to vote as were demanded by the abolitionists: "1. Such business does not properly belong to the Annual Conferences. 2. It would be injurious to other Conferences. 3. It would injure the slave. 4. It would produce agitation contrary to the advice of the General Conference of 1836. 5. It would be contrary to our ordination vows. 6. The admission would completely prostrate the government of the Church and throw all her great plans and interests into confusion." *

The discussions continued. The New England mind was much stirred. The New England Antislavery Society kept the subject in its most exciting character before the people. Scott and Storrs, and quite a number of other Methodist preachers, were rank, and many thought unguarded, in their expressions. The mass of the preachers, while strongly antislavery and honestly wishing its last hour had come, did not believe these extreme ultra views and acts were the best means for bringing freedom to the slave.

The Pittsburg and the Genesee Conferences passed resolutions denouncing slavery, not upon its political and civil so much as its moral character, and held that it was premature to now petition the General Conference.

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* Elliott's *Great Secession*, p. 178.

A picture of the times, by Dr. George Peck, will clearly give an idea of the spirit of the age. "This year the antislavery excitement in our Church," says Peck, "reached a fearful height. *Zion's Watchman*, a weekly journal published in New York and edited by Rev. Le Roy Sunderland, a superannuated preacher of the New England Conference, did some good and much evil. It helped to stir the national conscience on the subject of slavery, and so far was right; but its spirit was bitter and its style inflammatory beyond description. It denounced the bishops, the General Conference, and the Annual Conferences. It assailed private character, it violated the sanctities of private life, seeming to aim not so much to win men to the advocacy of real reform as to compel them to accept its leadership and adopt its methods. The justice of the cause which it represented gave it influence and rendered its errors the more mischievous." *

Peck's picture of the times.

The abolitionists assumed and demanded six things, and whosoever questioned the propriety of any one of these was denounced in the most harsh and cruel manner. "1. Slave-holding is a sin under all circumstances. 2. Immediate and unconditional emancipation. 3. No fellowship with slave-holders. 4. Conference and church action all through the connection. 5. War upon church councils and church officials who refuse or hesitate to act in harmony with the leaders of the reform. 6. No toleration of the Colonization Society or sympathy with its designs." "This," says Peck, "was the image which the *Watchman* set up and called upon bishops, preachers, and people to fall down and worship, or be cast into its fiery furnace of slanderous denunciation. Such were the spirit and the measures of the agitators whose errors Dr. Fisk, Dr. Bangs, and Bishop Hedding opposed."

Abolitionists' demands.

Rev. Luther Lee, of the Black River Conference, has given an account of the antislavery agitation from the stand-point of one who gloried in being an abolitionist of the strongest kind. He speaks of a convention held in Utica, N. Y., May 2, 1838, "composed of Methodist ministers

Luther Lee.

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* *Life and Times of Rev. George Peck*, p. 191.

and laymen." Orange Scott was present and gave an address on "the connection of slavery with the Church," and Luther Lee on the "sinfulness of slave-holding." These things caused great excitement among the pro-slaveryites—such he calls all who were conservative, though strongly opposed to slave-holding —and gave comfort to the abolitionists.*

At the New York Conference of 1838 charges were preferred against Rev. Charles K. True, James Floy, and David Plumb. The general charge was "contumacy and insubordination," with three specifications:

"1. Violation of his pledge made at the last Conference not to agitate the slavery question.

"2. Aiding in the publication of an antislavery tract.

"3. Attending an antislavery convention at Utica."

Mr. True's case was first called for trial. The case was prosecuted by Peter P. Sandford, and Luther Lee, of Black River Conference, defended. Lee, in his defense, attempted to bring in his principles of abolitionism in the question of the sinfulness of slavery, but the bishop ruled him out of order, and the Conference sustained the bishop. When the case was submitted to the Conference, True was found guilty and suspended.

Mr. Floy's case being called, he made his own defense—said by Lee to have been "an able one." Floy was convicted and suspended. The same was the result in the case of David Plumb. The Conference then proposed that if these brethren would pledge to the Conference not to agitate the slavery question the suspension would be removed. All of them having given the pledge they were restored.

The Utica Convention appointed Lee to visit the Canada Wesleyan Conference in the interest of the abolition movement. He himself says: "The president, the venerable father, said they were with the abolitionists in principle, and that we might rest assured of their sympathies and their prayers, but that he thought it would be inproper to receive me in a Conference capacity as an antislavery delegate, lest it should disturb the friendly relations between the two bodies."†

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* *Autobiography of Luther Lee*, p. 141.

† *Ibid.*, p. 161.

Charges were preferred against Lee by Jesse T. Peck at the Black River Conference of 1838, but by the earnest request of brethren were withdrawn. Lee then located, and as a local elder remained in the Church. From this time he continued to advocate the abolition cause to his utmost in New York and New England.

This discussion continued through the quadrennium. Scott and Storrs were united with Gerrit Smith and others in their inflammatory proceedings. Gerrit Smith in most unmeasured terms assailed the Methodist Episcopal Church, "vilifying her councils and her leading men."

Some excitement in the South.

In the South there was some discussion and excitement regarding the acts of the extreme abolitionists, but the great heart of the Church was steadily holding on its settled course—the friend of the slave, and urging the slave-holder to rid himself of the evil as soon as possible.

Revivals.

In many parts of the Church there were extensive revivals of religion, and many flocked to the Church, while in other parts, as a consequence of the great abolition agitation, there was a falling off. The total increase for the year 1839 was 43,910.

John Dempster.

Rev. John Dempster—afterward the father of Methodist theological schools—had been sent in 1836 to the South American Mission. He succeeded in doing good work and strengthened the Church. But most of all he obtained a large amount of information concerning these countries which has enabled the Church to more intelligently carry forward this work since his day.

Death of Dr. Fisk.

Dr. Wilbur Fisk died at Middletown, Conn., February 22, 1838. He was "one of the purest men, and one of the most intellectual and eloquent preachers the Church has ever possessed." He was a great writer and superior college president.

Centennial of Methodism.

The year 1839 was the centennial of Methodism in the world. In 1739 John Wesley founded unwittingly the great movement which has been called Methodism. In one hundred years it had gone out to most parts of the world, and was established, in obedience to Christ's dictate, "Go ye into all the world." In the United States it had succeeded beyond all calculation, and had grown to be one of the great Churches of the nation. It had in its communion over 700,000 members, as many as the largest denomination then enrolled, unless, possibly, the Baptists. Arrangements were made by the authorities of the Church, and the 25th day of October, 1839, was observed as a day of "festive religious observance throughout the Methodist churches in all parts of the world." The contributions on that day to Methodism in money were marvelous. It had never before been exceeded. In England the Wesleyans gave $1,080,000, while the American Methodists gave $600,000.

"A very general pulsation," writes Dr. Bangs, "was felt throughout the entire Methodist community in favor of the celebration, and the several Annual Conferences adopted measures for its observance on the day appointed. . . . The manner in which the celebration was conducted had a hallowing influence upon the Church generally, and tended very much to increase the spirit of devotion. Sermons were preached and addresses delivered in almost every society throughout the connection, both on the 25th of October, the day on which the foundation of Methodism was laid by forming the first class, and on previous days, for the purpose of taking up collections for the objects specified. It was, indeed, a sublime spectacle to contemplate the assemblage of more than one million of people, joined by perhaps three times that number of friends, uniting to offer up thanksgiving to God. It gave us an opportunity of renewing first principles, of estimating anew the blessings bestowed upon us as a people, of praising God for the past, and of clustering together motives for future trust and diligence." *

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* *Life and Times of Nathan Bangs*, p. 327.

CHAPTER XIX.

GENERAL CONFERENCE OF 1840—EVENTS TO 1844.

The fourteenth General and eighth delegated Conference assembled in Baltimore May 1, 1840. Bishop Roberts, the senior bishop, presided at the opening. Bishops Hedding, Andrew, Waugh, and Morris were also present, and in turn presided during the sessions. There were one hundred and forty-three delegates in attendance. The largest delegation was from New York Conference, which had 10, led by Dr. Bangs. The Ohio and Baltimore had each 8; New England, 7; New Hampshire, Troy, Oneida, Genesee, Illinois, and Georgia had each 6; Maine, Pittsburg, Erie, Michigan, Kentucky, Indiana, Tennessee, South Carolina, Philadelphia, and New Jersey Conferences each had 5; Black River, 4; Missouri, Holston, Mississippi, Alabama, North Carolina, and Virginia, each 3; and Arkansas Conference, 2 delegates.

John A. Collins was elected secretary, with James B. Houghtaling and Thomas B. Sargent as assistants. Sargent was not a member of the General Conference.

Visiting representatives.

Rev. Robert Newton, as the representative from the British Wesleyan Methodist Conference; Rev. Joseph Stinson, president of the Wesleyan Methodist Conference, Upper Canada; Rev. John Ryerson, representative from Canada Conference; and Joseph Sowter, Esq., of Castle Donington, traveling companion of Dr. Newton, were introduced and addressed the Conference, bringing fraternal greetings from their various bodies.

The bishops' address.

The bishops' address was presented and read by Bishop Waugh. It reviewed the growth and success of Methodism, that had just completed its first century; the difficulties attending the settlement of the slavery question; the constitutional powers of the bishops in their relations to the Annual Conferences; the rights of Annual and Quarterly Conferences in their official capacities; the subject of collegiate education; the necessity for a regular and uniform course of study for the undergraduates in the ministry, recommending that it extend to the time of ordination as elder, and the propriety of extending the requirement to the local ministry; a careful review of the process prescribed in the Discipline in the provision for locating a preacher without his consent; to what classes of schools the bishops were authorized to appoint preachers; the purely literary, scientific, and religious character of our periodicals; advice not to meddle with politics; a rule for the admission without probation of members of other denominations who desire to enter the communion of the Methodist Episcopal Church; the need for strengthening the board of bishops, where only three of the six were effective, and the other three "enfeebled by labor, age, and infirmity;" the efforts of the parent Missionary Society to establish a central Indian manual labor school; and the work in Africa, which was regarded with "deepest solicitude."

Requisites for a Methodist bishop.

The address gave a remarkable statement of what are requisites for a Methodist bishop. "To minds capable of grasping this vast machinery of our itinerant system, it will readily appear that an effective superintendency is indispensably necessary to keep it in regular, energetic, and successful operation. It must be effective, not imbecile; general, not sectional; itinerant, not local. Destitute of either of these prerequisites, the probable result would be a disorganization of the system and weakness and inefficiency in all its parts." *

The following were among the important actions of the General Conference of 1840:

Ladies' periodical projected.

1. The subject of a periodical for women—"the mothers and daughters of the land"—was fully discussed, and the book agents at Cincinnati, O., were instructed to commence to publish such a periodical as soon as in their opinion and the judgment of the Cincinnati Book Com-

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* *Journal*, vol. ii, p. 148.

mittee there would be sufficient patronage. Dr. L. L. Hamline was elected assistant editor of the *Western Christian Advocate*, and also assumed the editorship of this new periodical in January, 1841, when the first number of the *Ladies' Repository* was issued. It took a high rank as thoroughly Christian and highly literary. It had a list of grand men for editors. Leonidas L. Hamline, Edward Thomson, Benjamin F. Tefft, William C. Larrabee, Davis W. Clark, Isaac W. Wiley, Erastus Wentworth, and Daniel Curry were men of the finest culture and grace as writers. Four of them were elected bishops—the highest office in the Church.

American Colonization Society.

2. The design and work of the American Colonization Society were indorsed as a "noble and philanthropic enterprise," and the Annual Conferences were authorized to arrange that collections be taken to aid the society. This action was very distasteful to Orange Scott and his friends, for they esteemed it only tending to perpetuate slavery.

Testimony of colored persons.

3. Memorials had been presented concerning colored members giving testimony against white persons. It was enacted "that it is inexpedient and unjustifiable for any preacher among us to permit colored persons to give testimony against white persons in any State where they are denied that privilege in trials at law."

Declined lay delegation in General Conference.

4. The General Conference, after full discussion, decided that it was inexpedient to change the form of our church government by the introduction of lay delegation into the General Conference.

Thirty-four Conferences.

5. The Church was arranged in thirty-four Annual Conferences, the Liberia Mission Annual Conference making the last. The new Conferences were the Providence, North Ohio, Rock River, Memphis, and Texas.

Bishop Soule a delegate to England.

6. Bishop Soule was the delegate to the Wesleyan Methodist Conference of 1842, and on his nomination T. B. Sargent was elected as his traveling companion. Bishop Hedding was requested to be the representative to the Wesleyan Methodist Conference of Upper Canada, in 1841.

7. The Committee on Education presented the following as a full list of the schools that were under the control of the Methodist Episcopal Church in 1840. The list is valuable as information.

Education.

New York Conference: Wesleyan University, White Plains Academy, and Amenia Seminary.

New England Conference: Wesleyan University, Wilbraham Academy.

Maine Conference: Maine Wesleyan Seminary.

New Hampshire Conference: Newbury Seminary, South New Market Seminary.

Troy Conference: Troy Conference Academy.

Pittsburg Conference: Alleghany College.

Erie Conference: Alleghany College.

Black River Conference: Gouverneur High School.

Oneida Conference: Gouverneur Wesleyan Seminary.

Michigan Conference: Norwalk Seminary.

Genesee Conference: Genesee Wesleyan Seminary.

Ohio Conference: Worthington Female Seminary, Augusta College, Blendon Young Men's Seminary, Canton Female Seminary.

Missouri Conference: St. Charles College.

Illinois Conference: McKendree College.

Kentucky Conference: Augusta College.

Indiana Conference: Asbury University.

Holston Conference: Henry and Emory College, Holston College.

Tennessee Conference: LaGrange College.

Mississippi Conference: Elizabeth Female College, Emory Academy, Vicksburg Academy, Woodville Female Academy.

Alabama Conference: LaGrange College.

Georgia Conference: Emory College, Georgia Female College, Georgia Conference Manual Labor School, Collingsworth Institute, Wesley Manual Labor School.

South Carolina Conference: Cokesbury Manual Labor School, Randolph Macon College.

North Carolina Conference: Randolph Macon College, Clemonsville Male and Female Academy, Greensborough Female College, Leesburg Academy.

Virginia Conference: Randolph Macon College, Female Collegiate Institute.

Baltimore Conference: Dickinson College.

Philadelphia Conference: Dickinson College.

New Jersey Conference: Dickinson College, Pennington Male Seminary.

Course of study for these institutions.

Regarding a course of study for the colleges and universities the General Conference said they chose not to lay down a course that should be uniform. Trustees and faculties must exercise discretion in this. "There is a wide and allowable difference of opinion upon the subject, and an attempt to produce uniformity would be most likely to cause dissatisfaction without accomplishing the object." One thing they highly recommended: "That the commonly received English version of the Bible should be introduced into every school and college, and that it should be studied according to some system which may be adopted by the different boards of instruction in their several institutions; and in those institutions which embrace the ancient languages they recommended that the Old and New Testaments be studied in the originals critically. They also recommended that the *Evidences of Christianity* and *Ecclesiastical History* constitute a part of the regular course in all our colleges and universities."* The standard raised by this General Conference for the schools of the Church was fairly high, and has since been greatly advanced.

Depositories.

8. The book agents were instructed to open a depository at Boston, Mass., Pittsburg, Pa., and at Charleston, S. C. The *Virginia and North Carolina Conference Journal* was accepted and ordered to be published under the name *Richmond Christian Advocate*. The *Pittsburg Conference Journal* was accepted and called *Pittsburg Christian Advocate*. It was directed that the *Quarterly Review* be enlarged and called the *Methodist Quarterly Review*. The New York Con-

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* *Journal*, vol. ii, p. 163.

ference was authorized to appoint the Book Committee at New York, and the Ohio Conference to appoint that at Cincinnati. The Book Concern was to continue to pay dividends equally to the Annual Conferences for the superannuated preachers and widows and orphans of those that had died in the work.

Officers.

Nathan Bangs, E. R. Ames, and William Capers were elected general secretaries of the Missionary Society. Thomas Mason was elected book agent, and George Lane assistant, at New York; John F. Wright book agent, and Leroy Swormstedt assistant, at Cincinnati. George Peck was elected editor of the *Quarterly Review*, general books, and tracts. Dr. Thomas E. Bond, a layman, was elected editor of the *Christian Advocate and Journal*, *Youth's Magazine*, and Sunday-school books, and George Coles assistant editor. Dr. Charles Elliott was elected editor of the *Western Christian Advocate* and books at the Western Book Concern, except of the books published in the German language; and Leonidas L. Hamline was chosen assistant editor. William Nast was editor of the *Christian Apologist* and of the German publications at Cincinnati. Charles A. Davis was elected editor of *Southwestern Christian Advocate*, at Nashville, Tenn.; William M. Wightman editor of *Southern Christian Advocate*, at Charleston, S. C.; and Leroy M. Lee editor of the *Richmond Christian Advocate*, at Richmond, Va.

In the quantity and quality of periodical literature the Methodist Episcopal Church even then excelled all other Churches in the world. She has never been left behind in this regard. The result of this has been seen in many ways and at every advance of the Church.

Power of an officer to refuse to entertain a motion.

9. The power of a presiding officer in an Annual or Quarterly Conference as to the entertaining of a motion was defined. He "has the right to decline putting the question on a motion, resolution, or report, when, in his judgment, such motion, resolution, or report does not relate to the proper business of a Conference;" but the Conference by vote, without discussion, may record their dissent, which, as a part of the Journal, goes to the General Conference.

When the president of an Annual or Quarterly Conference finds the business prescribed by the Discipline completed he has a right to adjourn the Conference.

S. S. Union adopted.

10. The Sunday-School Union recently formed in New York was now recognized as a part of the working force of the Church, and its constitution adopted.

Westmoreland petition.

11. The Westmoreland petition was the last important matter acted upon by the General Conference of 1840. Under the rule that local preachers who were slave-owners could not receive ordination, all the local preachers within the bounds of the Baltimore Conference living in Virginia were barred from ordination. Fifteen official members of the Westmoreland Circuit in Virginia, and about thirty others, official members in Virginia, petitioned the General Conference for relief. The subject was considered, and Dr. Bascom presented the report and resolution, which were adopted. The resolution claimed that the provisional exception of the general rule of the Church on the subject of slave-holding, where slaves could not be emancipated, applied in this case, so that mere slave-holding was no bar to "the election or ordination of ministers to the various grades of office known in the ministry of the Methodist Episcopal Church."

Three parties in the Church.

This General Conference adjourned June 3, 1840, having been in session from May 1. It was an important session. There were three parties in the Church, the extreme South, or pro-slavery believers; the extreme North, or ultra-abolitionists; and the conservative element, a large body of the Church, who stood between the fiery extremes and sought to bring about a permanent peace. The times were trying, but had not reached the limit of forbearance. Years must pass and thousands of men perish before that "good time" should come.

The Church had, at the close of the Conference, as reported, 580,098 members—a number doubtless less than the actual amount; 2,101 traveling preachers, and 4,935 local preachers.

The bishops went out to the Church seeking, as peacemakers, to bring all the factional elements into harmony. But it will be seen how signally they failed.

Millerites and their influence.

There were great revivals in some parts of the country, notably where the agitation on the slavery question was not prominent. It has been thought that the second advent movement under Miller, which about this time swept like a great wave over the land from east to west, had something to do in turning the attention of many to the need for salvation. "Mr. Miller had predicted that the personal coming of Christ, and the destruction of the world, would take place in 1843. He had studied the prophecies with great care, and had so arranged a table of dates and events as to make his statements appear quite plausible. The natural love of the marvelous and the supernatural inflamed the public curiosity, and, especially when united with an indefinite fear of the invisible which instinctively rises in the mind, had greatly excited many communities. Many thought they saw indications in the skies of coming changes, and every sight or sound unusual was seized upon as an omen of impending events. The churches were more than usually frequented, and many, no doubt, were seriously affected." * While many came into the Church during these occurrences there were others who made complete shipwreck of faith, abandoned the Church, and went to ruin. This discussion, added to the other regarding slavery, kept the public mind in a state of continual excitement. In many respects it was a sifting-time for the Church.

Bishop Morris in Texas.

Bishop Morris, after a toilsome journey to reach the place, formed the Texas Mission Annual Conference at San Augustine, December 23, 1841, in the Republic of Texas. Several missionaries had been here for four years. The Conference opened with fifteen members; it was re-enforced with four transfers, one re-admitted, and three admitted on trial. This gave them a body of twenty-three, though seven of these were on trial.

This Texas Mission had formerly had as its superintendent

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*Simpson's *Hundred Years of Methodism*, p. 144.

Dr. Martin Ruter, who left the honorable position of president of Alleghany College, Meadville, Pa., for the hard toil and fare of a frontier missionary's life. Here he died May 16, 1838. On his return journey Bishop Morris visited the grave of this great, scholarly, godly man.

Dr. Martin Ruter.

The work of the Liberia Mission did not run smoothly. It became involved in a difficulty with the colonial government. The colony "was financially weak, our Mission had been liberally supported, and the superintendent of it had more money than the governor."* Rev. John Seys was the superintendent. He asked the Church for machinery for a saw-mill as the thing then most needed. It was sent to him, but the impecunious governor seized it and demanded regular duty. This was contrary to agreement. The board refused to pay the duty and suspended further efforts. The Colonization Society took the matter up against the Mission and Rev. Mr. Seys. They demanded that he should be recalled. They intimated that if he was not recalled he would be forcibly compelled to retire. Dr. Peck met the officers of the society and showed them that Mr. Seys was not the aggressor. Peace was restored at home and in the colony. The Mission, however, had received such a blow that it was years in recovering. The Missionary Society has spent much money on Africa, and the returns are small. Still the cry of Melville B. Cox is heard ringing in Methodist ears, "Though a thousand fall, let not Africa be given up."

The Liberia Mission in trouble.

Complaint was raised against the Oregon Mission among the Indians west of the Rocky Mountains. It was "accused of having become too secular in its measures." The superintendent, Rev. Jason Lee, a man well adapted to the work, had secured land to quite an extent for the Mission. Greedy explorers, who saw the possessions of the Mission, and coveted them, raised a cry against the Mission. An attempt was made to create dissatisfaction with the administration of mission funds. Falsehood and every other means possible were employed to break down this

Mission in Oregon greatly tried.

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* *Life and Times of George Peck*, p. 233.

work of God among the dusky race. There soon occurred great changes in Oregon. The country was good. Immigration poured in. The Mission, as such, proved a present failure, but the work became the nucleus of the Oregon Conference, with its excellent churches, its university and seminaries, its thousands of members, and its happy Christian homes.

Ohio Wesleyan University founded.

During these years Methodism was not idle in her educational movements. At Delaware, O., was founded, in 1842, the Ohio Wesleyan University. The citizens offered a handsome property known as "White Sulphur Springs," with $10,000 in cash, to the Ohio and North Ohio Conferences of the Methodist Episcopal Church as the location for a college. The offer was accepted. The school was chartered as a university November 13, 1844, and the doors were opened with a number of students. Rev. Edward Thomson, D.D., LL.D., was the first president. An efficient faculty was selected. For sixteen years Thomson served them, going then to *The Christian Advocate* as editor. He was succeeded by Dr. Frederick Merrick, who was followed by Dr. L. D. McCabe as acting president, he by Dr. C. H. Payne, and he by J. W. Bashford, D.D. It is one of the great schools of western Methodism.

Vain hope for peace.

The hope that the agitation concerning abolitionism and slavery would cease was altogether delusive. It was dissipated very soon after the adjournment of the General Conference. Even before the General Conference of 1840 the early planted seeds of secession sprang up and gave indications of fruit. Some lesser conventions of abolitionists were held; but the great one was held in New York, October 6, 1840. Some desired to bring extremes together, and "harmonize the many views." The results showed the equal propriety of harmonizing two cyclones! Within the New Hampshire Conference had been formed the "Wesleyan Antislavery Society," which saw the tendency of the ultra-agitators to secession; but still they were abolitionists. Garrison, in Massachusetts, led the "American and Foreign Antislavery Society," into which it was desired to introduce the doctrines of "woman's rights, non-resistance, the Church as apostate, the ministry, the Sabbath." Here was jargon confounded! This society declared that "the American Church has given its undisguised sanction and support to the system of American slavery." There was also the "Massachusetts Abolition Society."

Abolition convention in New York.

The New York Abolition Convention was held October 6, 1840. About two hundred delegates were present. They met in the Baptist Church in Macdougal Street. Orange Scott was president. In this convention was organized the "American Wesleyan Antislavery Society." It was not chary about giving publicity to its tenets. The second article in the constitution reads: "The objects of this society are the entire extinction of slavery in the Methodist Episcopal Church in America, and thereby to aid in that great national enterprise now in successful progress—its entire extinction in the United States." Secession from the Church was advocated. A few were hoping that this society might be the nucleus around which they might gather as a new Church.

Secessions.

A few congregations had, even earlier than this, seceded. In Cleveland, O., in 1839, a small secession occurred on account of abolitionism. Another at Monroe, O., in 1839, and another at Williamsfield, O., in 1840. In Michigan, the first, in 1839, was confined to individuals. In February, 1841, five classes in Wayne County seceded. These seceders in Michigan met in convention May 13, 1841, and called themselves "Wesleyan Methodists."

The papers.

It is a wonder that any revival spirit was abroad in these times. With the *New England Christian Advocate*, edited by Luther Lee, at Lowell, Mass.; Orange Scott and Leroy Sunderland writing in *Zion's Watchman*, at Boston; *The Wesleyan Observer and Watchman*, hardly knowing what to advocate and what to condemn; *Zion's Herald*, under Abel Stevens, manfully striving for the old paths and former faith; the *Christian Advocate and Journal*, at New York, always loyal to the Church as expounded by the General Conference, "were enough to confound the intellect and jumble the judgment" of more than men.

From this time to the 8th of November, 1842, the discussion was carried on in the fiercest manner. All preliminary steps had been taken for a secession. On that date Jotham Horton, Orange Scott, and Leroy Sunderland withdrew from the Methodist Episcopal Church. The same month the *True Wesleyan* was issued, with Horton and Scott as editors. On its first page was the document entitled, "Withdrawal from the Methodist Episcopal Church." The reasons alleged for withdrawing were: "1. The Methodist Episcopal Church is not only a slave-holding, but a slavery-defending Church. 2. The government of the Methodist Episcopal Church contains principles not laid down in the Scriptures nor recognized in the usages of the primitive Church—principles which are subversive of the rights both of ministers and laymen." *

Reasons for seceding.

Mr. Scott let only a few choice friends into the secret of his withdrawal until he had it so completed, and bridges so burned behind, that there was no opportunity for retreat. Even Luther Lee, who had been one of the stanchest abolitionists, and had left the traveling ministry on account of it, was not informed of or consulted about the movement of Scott. This was one of Scott's methods. However, Lee and a number of others followed Scott and Sunderland into secession.

Scott's withdrawal.

The same paper that announced the "secession proclamation" of Scott, Sunderland, and Horton, contained a call for a convention of all Methodist abolitionists to assemble at Utica, N. Y., May 31, 1843, for the purpose of organizing a new Church on antislavery abolition principles. The time from the issue of the call for the convention was taken up with lesser assemblages in different parts of New England and New York, by the delivery of lectures, addresses, sermons, and the publishing of fiery articles from week to week in the abolition papers, of tracts sent like a flood over the country, and by an unusual amount of individual chimney-corner discussion.

Within the New England Conference an abolition convention was held in Boston, January 18, 1843. Eighteen resolutions were adopted. It was attempted to show that none need join the Scottites, as they could be good abolitionists and stay in the Methodist Church. The convention at Hallowell, Me., February 22, was no better than the Boston convention. A layman afterward contended that the lay members of Maine did not wish to secede. At Claremont, N. H., a convention was held March 22, but this had little influence.

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* *The Great Secession*, p 240.

Abolition convention in Boston.

To gain a good idea of the confusion existing in New England at this time, and the amount of unrestrained fanaticism that inflamed the public mind, read Dr. Abel Stevens's editorial of March 29, 1843. "Never was there, perhaps," writes Stevens, "on any equal portion of the globe, more religious distraction and novelties than at present infects New England; and a fearful result is now arresting the attention of observing men, namely, that in this most free, most enlightened, most moral, and — in pecuniary respects — most competent portion of the earth, is found a larger ratio of insanity than is to be found anywhere else on the globe; and that among the States of New England, Massachusetts, the best off of them all, presents a larger ratio than any of the others. Any species of humbug, whether it relates to science, religion, or business, can command its champions. In such a state of the public mind nothing is secure; no one can predict how far the agitations in our own Church may extend."

Dr. Stevens on the confusion.

Let it be remembered that within the ranks of the extreme abolitionists there were discord and very diverse opinions. There were godless, worldly, secularized, political abolitionists who were not of the Church, who linked anti-Sabbath, anti-clergy, and woman's rights with abolitionism, and secured a place in the conventions. They sometimes called themselves "Come-outers." Some of them petitioned the Massachusetts legislature to do away capital punishment, or "to transfer the office of *hangman* from the sheriff to the *clergy*." * But the abolitionists in the Church must not be charged with all these novelties.

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* *The Great Secession*, p. 253.

Utica convention.

The convention called by Scott, Sunderland, and Horton assembled at Utica, N. Y., May 31, 1843. Orange Scott was elected president of the convention. He was a recognized leader and a moving spirit. He was an advocate of an episcopacy limited in power. A portion of the convention favored Congregationalism, deeming that the absolute independence of each congregation was the panacea for all church ills. Luther Lee led a party favoring a medium ground combining the excellences of itinerancy and Congregationalism as far as possible. Unexpectedly a new element of discord was injected. From Pittsburg came Rev. Edward Smith, who demanded a rule in the Discipline, "excluding all members of secret societies from the Church." Scott, Leroy Sunderland, and Horton were Freemasons. When Smith and these men met in the debate it was the meeting of "steel to steel." Smith, finding that he could not carry his project into the Discipline, called upon his followers to secede from the seceders. Luther Lee, who was a Mason, but had been quiet during the discussion, now came forward with a compromise proposition advising the people not to join secret societies. "This I offered as a compromise," says Lee, "and enforced it by the best speech I was capable of making. My extreme solicitude to secure an organization enabled me to throw some pathos into my effort, and by shedding a few tears—some others shed tears because I did—my rule was adopted by a handsome majority." *

Wesleyan Church organized.

The proposed Church was formally organized. It was called the "Wesleyan Methodist Connection of America." Afterward it was called the "Wesleyan Methodist Church." At this convention was adopted a "discipline" and plan of church government. Many of the Articles of Religion and General Rules of the Methodist Episcopal Church, were adopted. Their chapter and rule on slavery was very stringent. The episcopacy and presiding-eldership were discarded. They provided to elect a chairman for a district and a president for an Annual and General Conference. A stationing committee

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* *Autobiography of the Rev. Luther Lee*, p. 249.

was to make the appointments, the Conference making final decision. Negotiations for preachers were granted the congregations. Ministers, local preachers, and laymen had their own representatives. The convention formed six Annual Conferences, and appointed presidents in each. There were about three hundred ministers and local preachers claimed as adhering to the new Church, and about six thousand members.

The *True Wesleyan* was recognized as the church organ, and Orange Scott was the editor, and also became the head of their Book Concern.

First General Conference of the Wesleyan Methodist Church.

The first General Conference of the "Wesleyan Methodist Church" was held in Cleveland, O., October, 1844, over which Luther Lee was elected president. The secret society question was again sprung, and came near causing another secession. Luther Lee was elected editor of the *True Wesleyan.* Orange Scott died at Newark, N. J., July 31, 1847.

Second Wesleyan General Conference.

The second Wesleyan General Conference was held in 1848, in New York. Daniel Worth was the president, and L. C. Matlack secretary. Lee was again chosen editor of their church paper.

Third Wesleyan General Conference.

The third General Conference was held in Syracuse, N. Y., in October, 1852. A question came to this from the former General Conference which caused great disturbance. The question was as to the relative powers of the laymen and ministry. One party held to the superiority of the ministry, the other to the equality of laymen with them.

Fourth Wesleyan General Conference.

The fourth General Conference of the Wesleyan Church was held in Cleveland, O., October, 1856, and Luther Lee was again president.

Fifth Wesleyan General Conference.

The fifth Wesleyan General Conference was held in Fulton, N. Y., October, 1860, L. C. Matlack, president.

Sixth Wesleyan General Conference.

The sixth General Conference was held in Adrian, Mich. Luther Lee was elected president.

We have followed this Church in its history from the time of its secession in 1842, on account of slavery, until the monster evil and cause of trouble was entirely broken by the arbitrament of war, and the "Emancipation Proclamation" of Abraham Lincoln in 1864. The Methodist Episcopal Church had remained firm to its early principles, and had come at last to be free from slavery. Now what will the Wesleyan Connection do?

L. Lee returns to Methodist Episcopal Church.

In 1867 Luther Lee and a number of the Wesleyan preachers returned to the Methodist Episcopal Church, and were received by the Detroit Conference of the Methodist Episcopal Church at Saginaw City, Mich.

The death of Bishop Roberts.

In 1843 the Church lost its senior bishop, R. R. Roberts, who died March 26, at his farm in Lawrence County, Ind. His remains were removed to Greencastle, Ind., and interred on the university campus. The Methodist preachers of Indiana erected a marble monument over his grave, which stands as an evidence of the great respect in which he was held in the Church. Bishop Robert Richford Roberts was born in Frederick County, Md., August 2, 1778. When about fifteen years of age he was converted and became a member of the Methodist Episcopal Church. His first sermon was preached in 1801, and in 1802 he entered the Baltimore Conference. He was deemed a diligent pastor and a good though not brilliant preacher. As a presiding elder he was remarkably successful. After Bishop Asbury's death he was appointed to preside over the Philadelphia Conference at its session in 1816. The same year the General Conference elected him a bishop. Mild but firm, never in a hurry but always busy, simple in manner, plain in speech, careful in giving an opinion, he endeared himself to the Church. No man was held in higher respect, and to no one's opinions were given more weight in its councils.

The South and the slavery question.

During the years of the Wesleyan secession in New England and New York, the South had been comparatively tranquil. In the periodicals there had been some defense of slavery as against the ultra views of Scott, Lee, Sunderland, and others. The criticisms on the Utica Convention and on the formation of the Wesleyan Methodist Church were severe. Dr. Wightman, in the *Southern Christian Advocate*, Charleston, S. C., in a strong article, claimed that the Southern Conferences *en masse* maintained the principles set forth by the South Carolina Conference in 1838 in her resolution "that the subject of slavery in these United States is not one proper for the action of the Church, but is wholly appropriate to the civil, and not to ecclesiastical judicatories. The Conference regrets that it has ever been introduced in any form into any one of the judicatories of the Church." Regarding this as the universal sentiment of the Southern Conferences Mr. Wightman strongly urged them to stand by it. "This resolution," says he, "maintains the doctrine of the unmixed spiritual organization of the Church; it affirms the exclusively spiritual and religious nature of its designs."

Elliott's review of affairs.

At the close of this quadrennium Dr. Elliott sums up the state of affairs in this clear manner: 1. "There was what may be called the Church proper, or the Conferences in the Middle States—New York and the West—who maintained the Discipline as it is, and were determined it should not be altered or practically nullified. These were strongly antislavery, but not abolitionists in the recent American use of that term. They were not pro-slavery, or apologists for slavery; though they believed men might be slave-holders without being sinners on that account.

Conservatism.

Abolition.

2. "There was the abolition party in the Church, confined principally to the New England Conferences. These, for the most part, believed all slave-holding to be sin, and all slave-holders to be sinners; or they so taught, defined, and made abstract distinctions of such kind, that they virtually, if not intentionally, placed all slave-holders in the class of sinners. They also thought the Church to be greatly corrupted in the South with the sin of slavery.

Pro-slavery.

3. "There was also the Southern party, who, as a whole, at this period we cannot place in the list of pro-slavery men. But they were not truly antislavery. They seem to have yielded to the pro slavery influence around them

so far as to give up, or hold loosely, their antislavery sentiments. They yielded, or began to yield, the things of God to Cæsar, overlooking our Lord's command, 'Render to Cæsar the things of Cæsar, and to God the things of God.' They ceased to claim as a right the great principle that the civil power is supreme only in civil matters, and the ecclesiastical power is supreme in moral and religious matters. As a claim, too, they set up the plea for a *slave-holding bishop.*" *

Statistics.

Numerically the Church had advanced during the four years astonishingly. There had been an increase of 590,000 members. The total membership stood, 1,171,356. The traveling preachers were 4,621, local preachers, 8,087. Church-building under the stimulus of the centennial celebration of October, 1839, had taken a start which has not ceased to the present. Men of means were learning the spirit of liberality. The missionary, Sunday-school, tract, and Bible causes were receiving money as never before. The ministry were feeling very graciously these enlarged views of duty in better support. In the older Conferences the work was strengthened. In the new Conferences the pioneering was extending the borders until every foot of land occupied by the hardy pioneer was occupied by the Church.

* *The Great Secession*, pp. 284, 285.

CHAPTER XX.

GENERAL CONFERENCE OF 1844—ITS DOINGS.

The fifteenth General, and ninth Delegated Conference met in New York city May 1, 1844. It is one of the most memorable in the history of the Church. Historically it was a pivotal point not only in the history of American Methodism, but in the religious controversies of the nineteenth century, and in the gigantic secessions in Church and State, and the beginning of the end of one of the most stupendous domestic institutions that has ever enchained a land or enslaved a race.

The General Conference was composed of 180 delegates from the Conferences as follows: New York, 11; Baltimore, 10; New Hampshire, Genesee, Ohio, Indiana, each 8; Maine, Troy, Oneida, Pittsburg, each 7; Kentucky, Georgia, Philadelphia, each 6; New England, Erie, North Ohio, Illinois, South Carolina, New Jersey, each, 5; Providence, Black River, Michigan, Rock River, Missouri, Tennessee, Memphis, Mississippi, Alabama, Virginia, each 4; Holston, Arkansas, North Carolina, each 3; and Texas, 2. From slave-holding States, counting Texas, 62 delegates; from non-slave-holding States, 118 delegates.

Bishop Soule was now the senior bishop, and presided at the opening. The other bishops, Hedding, Andrew, Waugh, and Morris, were present, and presided in turn during the sessions. Thomas B. Sargent was elected secretary and James B. Houghtaling and Wesley Kenney assistant secretaries.

On the second day Bishop Soule presented and read the address of the bishops,* which is an interesting document, especially as it is a statement of the condition of the Church immediately succeeding the Northern secession and preceding the Southern secession.

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* *Journal*, vol. ii, pp. 151–172.

Analysis of the address of bishops.

The delegates were counseled to remember moderation in dealing with delicate questions, since they were not legislating for the present only, but for millions yet unborn; that excessive legislation and frequent changes of laws in a representative body do not tend to give stability to Church or State; that the itinerancy is an essential element of the Methodistic system of preaching the Gospel; that a "moderate episcopacy," like that of Methodism, is a part of the itinerant plan; that the presiding of bishops in the General and Annual Conferences are under different relations, the General Conference—the supreme judicatory—being not subject to the official direction and control of the president only so far as is necessary to preserve decorum and order in business, but in the Annual Conference—a subordinate organization—the rights and powers are defined, and the bishop presiding in official oversight is responsible for order, decorum, innovations, the bringing forward of business, and the following strictly the laws of the Church; that he chooses, appoints, and changes presiding elders, and fixes the appointments of the preachers; that the episcopacy is not diocesan or sectional, but is general superintendency, itinerant and not local; that to increase the efficiency of the ministry the term of probation should be extended to four years; that a simple, uniform, and stable system of finances is necessary to the proper conduct of the Church, by which it may be freed from fluctuations and poverty; that the German missions have increased and prospered beyond all calculations, and are beginning to be felt in the Fatherland; that some legislation is necessary to the proper conduct of the domestic missions, particular attention to be given to the Indian missions for the purpose of detecting the influences that are hostile to the present work among them and correct the evils as far as possible. The address pointed out, also, the fact that the spiritual condition of the people of color has been long and greatly neglected by the Christian Church; that a necessity exists for heroic treatment of the schools and colleges by which they shall be relieved from debts, placed on a sound financial basis, and that others shall not be established except on a basis of support that will not involve loss. It also urged the improvement of our ministry in biblical literature and general theological science, and diffusion of useful and general knowledge among the people of the Church; called attention to the encroachments of papal Rome, its refusal of the Holy Scriptures to the masses as the only and sufficient rule of faith; the High Church pretensions, which, if sustained by the authority of the Holy Scriptures, would leave no valid Christian ministry outside of an uninterrupted line of descent; the call of men to the ministry by the Holy Spirit; the demands of the times that the Holy Scriptures shall be disseminated as the precious oracles of God; the establishment of a biblical department in all our official journals; the high claims of the "American Bible Society;" Sunday-school instruction as one of the many auxiliaries for the prevention of the destructive influence of error by preoccupying the young mind with the germs of scriptural truth; the interests of the Book Concern. These were topics treated by the bishops in their address and urged upon the attention of the General Conference.

The General Conference moved on quietly in its business until the 7th of May, when the appeal case of the Rev. Francis A. Harding from a decision of the Baltimore Conference was presented. The consideration of this case lasted parts of five days, and in some sense was introductory to that of Bishop Andrew.

Harding's case.

Rev. Francis A. Harding, a member of the Baltimore Conference, married a wife who owned slaves. Emancipation, if practicable, was required by the Discipline. It was decided practicable where he resided. This was the usage in the Baltimore Conference, and the Conference passed resolutions requiring it to be done. But Mr. Harding refused to emancipate. He was arraigned before his Conference, and after trial was suspended from the ministry. He appealed to the General Conference. "The grounds of appeal assumed by Mr. Harding were: 1. That according to the laws of Maryland he was not the owner of the slaves; they were held by his wife by descent from her parents. 2. The laws of

Maryland did not allow the liberated slaves to enjoy freedom, and under the rule of Discipline he was not required to comply with the condition of the Conference; and, therefore, the pledge required was impracticable, and contrary to the rule of Discipline. 3. The practical results would be inhuman, as the demand, if acceded to, would separate parents and children, which a conscientious man could not do."

The case was presented by Dr. W. A. Smith in his best and strongest manner, depending upon four grounds: 1. No rule of Discipline was violated by Mr. Harding. 2. The rule of the Church makes provision in his favor. 3. The Annual Conference has sanctioned the construction that the Discipline does not require emancipation, as shown by the decision in the Westmoreland petition. 4. The spirit, no more than the letter, of the Discipline justifies the Baltimore Conference in suspending Mr. Harding from the ministry. During the argument Dr. Smith took occasion to justify slavery, saying, "slavery is a great evil, but beyond our control; yet not necessarily a sin."

John A. Collins defended the action of the Baltimore Conference in his strong and logical manner. Mr. Collins presented four positions against the arguments of Mr. Smith, to wit: 1. The laws of Maryland do admit of manumission, and specify the course to be followed with reference to manumitted slaves. 1) Go to Africa. 2) Go to free States. 3) Or the sheriff is required to take the manumitted beyond the bounds of the State. *They cannot be again enslaved.* Once free, free forever.

2. The Discipline is against Mr. Harding, for the Methodist Episcopal Church contemplates its members in a threefold view. 1) As private members. 2) As local preachers. 3) As traveling preachers. As regards legislation on the matter of slavery, the rule is stringent regarding a traveling preacher, requiring a legal emancipation of his slaves conformable to the laws of the State in which he lives.

3. The construction of the Discipline in the Westmoreland petition did not refer to traveling, but local preachers.

4. The spirit of the Discipline, as well as the letter, was all against Mr. Harding.

As reasons why the Baltimore Conference was justified in suspending Mr. Harding, Mr. Collins said: 1) Mr. Harding violated the Discipline in refusing to manumit his slaves. 2) He entered into this difficulty voluntarily. He was not a slave-holder when the Baltimore Conference received him on trial, and they ordained him deacon and elder while a non-slave-holder. 3) Mr. Harding took this course knowingly. He knew the laws of Maryland as to emancipation. 4) In becoming a slave-holder he rendered himself unavailable as a traveling preacher. 5) The position the Baltimore Conference has ever occupied on the subject of slavery forbids indulgence to one individual that it could not give to all.

The case having been fully presented by both sides John Early, of the Virginia Conference, moved "that the act of the Baltimore Annual Conference by which F. A. Harding was suspended from his ministerial functions be, and the same is, hereby reversed." On taking a vote it was found that only 56 voted to reverse, while 117 voted to sustain the action of the Conference. Bishop Morris was presiding when the vote was taken. He decided that the vote "virtually affirmed the action of the Baltimore Annual Conference in suspending Francis A. Harding from his ministerial standing."

Bishop Morris sustained.

William Capers took an appeal from this decision of the chair, but the chair was sustained by a vote of 111 to 53.*

Effect of the decision in the Harding case.

This decision of the majority in the Harding case caused the Southern members to take "umbrage," for they considered it as the commencement of a stand against the encroachments of slavery. Said W. A. Smith, "I wish my protest to go forth to the American Church and American people to serve as a beacon-light to warn the Church against the movements of a majority who can obliterate justice and trample on the rights of a minority."†

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*See *Great Secession*, pp. 285–291. Also *Journal*, vol. ii, pp. 29–34. For names of the voters see *Journal*, vol. ii, pp. 33, 34. See *Hundred Years of Methodism*, p. 147, etc.; *Life and Times of George Peck*, p. 240, etc.; *General Conference Journal*, vol. ii, pp. 18–52.

†*Journal and Debates*, p. 52.

Dr. Early said, he "hoped they would remember that large majorities were apt to be tyrannical—he trusted they would keep calm." *

Dr. William Capers wrote to the *Southern Advocate* from New York, saying: "We are in trouble and know not what to be at, but to pray for the divine direction. It appears that since the secession of Scott, Sunderland, and others on the rabid principles of ultra abolitionism, many of the preachers have leaned that way for the purpose of persuading the people who were sympathizing with the seceders that they could be as ultra as they pleased and continue in the Church. . . . I feel that we have a vital interest in this connection. The South sink or swim together. There is no division, no possibility of division among Southern men who are of the South in this matter. It is not worth the while to split the hair which divides the present conservatives, as they call themselves, from the abolitionists of a few years ago. Any thing short of the most rabid and fanatical abolitionism is called conservative." † The words of these three great leaders of the Southern members give the key-note to the whole body. There was not a Southern member who voted otherwise than did these.

Resolution of Capers and Olin on pacification.

Three days after the decision of the Harding case Drs. Capers and Olin offered a resolution concerning the distracted state of the members of the Conference, which, after a slight amendment, was adopted. It read as follows:

"In view of the distracting agitation which has so long prevailed on the subject of slavery and abolition, and especially the difficulties under which we labor in the present General Conference on account of the relative position of our brethren North and South on this perplexing question, therefore,

"*Resolved*, That a committee of [three from the North and three from the South] [that in brackets was amended to read 'a committee of six'] be appointed to confer with the bishops, and report within two days, as to the possibility of adopting some plan, and what, for the permanent pacification of the Church."

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* *Journal and Debates*, p. 52.

† *The Great Secession*, p. 291.

The committee appointed by the Bishop was William Capers, Stephen Olin, William Winans, John Early, L. L. Hamline, Phineas Crandall.

This committee called the delegates from the two sections to meet separately and counsel as to their desires and willingness to yield to each other for the sake of peace. On the 18th of May the Committee of Conference reported through Bishop Soule that "after a calm and deliberate investigation of the subject submitted to their consideration they are unable to agree upon any plan of compromise to reconcile the views of the Northern and Southern Conferences." The report was accepted and committee discharged, and there ended the attempt to compromise.

Bishop J. O. Andrew.

On the 20th of May, 1844, while business was progressing, and men were thinking of the important measures being brought before them on which to legislate, John A. Collins and J. B. Houghtaling introduced the following resolution, which was adopted:

"*Whereas*, It is currently reported, and generally understood, that one of the bishops of the Methodist Episcopal Church has become connected with slavery; and, *whereas*, it is due to this General Conference to have a proper understanding of this matter; therefore,

"*Resolved*, That the Committee on the Episcopacy be instructed to ascertain the facts in the case, and report the results of their investigations to this body to-morrow morning."

The Committee on Episcopacy reported on the foregoing resolution on the 23d of May that they had found that Bishop Andrew was connected with slavery. Further, they had obtained an interview with him on the subject, and he had furnished them with a written communication relating to the matter, which they offered as his statement and explanation of the case, to wit:

"*To the Committee on Episcopacy:*

"Dear Brethren: In reply to your inquiry, I submit the following statement of all the facts bearing on my connection

Letter of Bishop Andrew.

with slavery. Several years since an old lady of Augusta, Georgia, bequeathed to me a mulatto girl in trust that I should take care of her until she should be nineteen years of age; that *with her consent* I should then send her to Liberia; and that in case of her refusal I should keep her and make her as free as the laws of the State of Georgia would permit. When the time arrived she refused to go to Liberia, and of her own choice remains *legally* my slave, although I derive no pecuniary profit from her. She continues to live in her own house on my lot, and has been, and is at present, at perfect liberty to go to a free State at her pleasure, but the laws of the State will not permit her emancipation, nor admit such deed of emancipation to record, and she refuses to leave the State. In her case, therefore, I have been made a slave-holder legally, but not with my own consent.

"Secondly. About five years since the mother of my former wife left to her daughter, *not to me*, a Negro boy, and as my wife died without a will more than two years since, by the laws of the State he becomes legally my property. In this case, as in the former, emancipation is impracticable in the State; but he shall be at liberty to leave the State whenever I shall be satisfied that he is prepared to provide for himself, or I can have sufficient security that he will be protected and provided for in the place to which he may go.

"Thirdly. In the month of January last I married my present wife, she being at the time possessed of slaves inherited from her former husband's estate, and belonging to *her*. Shortly after my marriage, being unwilling to become their owner, regarding them as strictly hers, and the law not permitting their emancipation, I secured them to her by a deed of trust.

"It will be obvious to you from the above statement of facts that I have neither bought nor sold a slave; that in the only two instances in which I am legally a slave-holder emancipation is impracticable. As to the servants owned by my wife, I have no legal responsibility in the premises, nor could my wife emancipate them if she desired to do so. I have thus plainly stated all the facts in the case, and submit the statement for the consideration of the General Conference.

"Yours respectfully,
"James O. Andrew."

The clear and bold statement of Bishop Andrew revealed a state of facts that was unknown to a majority of the Northern delegates before reaching the seat of the Conference. Rumors had been afloat for a few days of the fact, but this was the first clear and authoritative statement of the case. It fell "like a thunder-bolt from a serene sky." *

Alfred Griffith and John Davis offered a preamble and resolution. The preamble recited the facts in the case of Bishop Andrew, that he had become connected with slave-holding, that it had been from the origin of said Church a settled policy and the invariable usage to elect no person to the office of bishop who was embarrassed with this "great evil," and that "this is, of all periods in our history as a Church, the one least favorable to such an innovation upon the practice and usage of Methodism as to confide a part of the itinerant general superintendency to a slave-holder; therefore,

"*Resolved*, That the Rev. James O. Andrew be, and he is, hereby affectionately requested to resign his office as one of the bishops of the Methodist Episcopal Church." †

Mr. Griffith followed this with an address setting forth the reasons for the proposed action. He claimed that since the General Conference had conferred upon Bishop Andrew his official authority and power it was within the province of the General Conference to divest him of this office for cause.

Bishop Soule's first address.

Bishop Soule then addressed the Conference. It is, at this distance, a matter of astonishment that a bishop should have taken part in this discussion. By what right other than the courtesy of the Conference could he take part in the discussion? It will be seen later that he made another speech. The other bishops maintained a dignified silence. The preamble and resolution were discussed by Dr. Sandford, Dr. Winans, Mr. Bowen, Dr. Lovick Pierce, Mr. Berryman, Mr. Coleman, Mr. Stringfield, Mr. Crowder, Mr. Spencer. This discussion occurred on Wednesday, May 22. On Thursday, May 23, Dr. Bangs addressed the General Conference on the same subject.

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* Speech of Dr. Olin, *Journal and Debates*, p. 102.

† *General Conference Journal* of 1844, p. 64.

Finley and Trimble's resolution.

On Thursday, May 23, James B. Finley and Joseph M. Trimble, of Ohio, offered as a substitute for the pending resolution the celebrated preamble and resolution which were at last adopted:

"*Whereas*, The Discipline of our Church forbids the doing any thing calculated to destroy our itinerant general superintendency, and, *whereas*, Bishop Andrew has become connected with slavery by marriage and otherwise, and this act having drawn after it circumstances which, in the estimation of the General Conference, will greatly embarrass the exercise of his office as an itinerant general superintendent, if not in some places entirely prevent it; therefore,

"*Resolved*, That it is the sense of this General Conference that he desist from the exercise of his office so long as this impediment remains."

This substitute, and the whole question on its merits, were fully discussed by strong men on both sides. One party looked upon the act of Bishop Andrew as a direct violation of the letter and intent of the Discipline, maintaining that a slaveholding bishop should not be tolerated. Another class said that the Discipline had not been infracted, and Bishop Andrew could not be deposed from the office of bishop on any constitutional ground. Another class argued, that while the Discipline in its express letter had not been violated, "he had offended against the great law of expediency." * The discussion lasted several days. Hot words were spoken. Some were in favor of union, peace, and semi compromise. Others were threatening. Some members held that a man having been made a bishop by the General Conference, by the same body he could be deposed or suspended; others held that having once been elected and ordained a bishop, it being a life tenure, it was impossible to suspend or depose him.

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* Dr. Slicer, in *Journal and Debates*, p. 107.

Hamline's speech.

On the fifth day of this discussion Dr. Hamline gained the floor and delivered an argument on the following questions:

1. "Has the General Conference constitutional authority to pass this resolution?"

2. "Is it proper or fitting that we should do it?"

The reasoning was clear, logical, and irresistible, and the speech has remained one of the greatest arguments in existence on the constitution of the Methodist Episcopal Church.*

Bishop Andrew's remarks.

On the sixth day of this discussion Bishop Andrew arose under great emotion, and, addressing the Conference concerning his own case, said, "I am a slave-holder for conscience' sake." He hoped the Conference would consider that there was still a large field where he could be useful and acceptable. The address was received by all parties as the expression of a man who believed what he said to be true, however erroneous might be his conclusion.

Bishop Soule's second address.

On the seventh day Bishop Soule arose, and the second time addressed the Conference. This time he spoke in high commendation of Bishop Andrew, and then took the ground that the General Conference could not depose Bishop Andrew without trial and the right of appeal. He claimed that the passage of the resolution practically deposed the bishop without form of trial. He looked forward to and deprecated a division of the Church. "All the powers of earth," said he, "cannot immolate me upon a northern altar or a southern altar."

Durbin's address against Soule.

Dr. Durbin followed Bishop Soule with an address thought by many to have had no superior. He said the similarity supposed to exist between the Harding case in the Baltimore Conference and the case of Bishop Andrew did not exist. In the Harding case the question was whether it was practicable for him to emancipate his slaves. It was shown that it was practicable. In the case of Bishop

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* See *Journal and Debates*, vol. ii, pp. 128–134.

Andrew the one point was "that the episcopacy of the Methodist Episcopal Church ought not to be trammeled with slavery."

Request of Bishop Hedding.

The discussion went forward without any conclusion till Thursday, May 30, when Bishop Hedding asked that there be no session of the Conference that afternoon, "in order that the superintendents might have an opportunity to consult together with a view of fixing upon a compromise." He also requested that the committee of Northern and Southern brethren be revived, to meet with them. This last was declined by the Conference, but the bishops were to send for such brethren as they might desire with whom to hold counsel.

On Friday morning, May 31, Bishop Waugh read the paper prepared by the bishops:

"*To the General Conference of the Methodist Episcopal Church:*

Paper of the bishops.

"Rev. and Dear Brethren: The undersigned respectfully and affectionately offer to your calm consideration the result of their consultation this afternoon in regard to the unpleasant and very delicate question which has been so long and so earnestly debated before your body. They have, with the liveliest interest, watched the progress of the discussion, and have awaited its termination with the deepest solicitude. As they have pored over this subject with anxious thought by day and by night they have been more and more impressed with the difficulties connected therewith, and the disastrous results which, in their apprehension, are the almost inevitable consequences of present action on the question now pending before you. To the undersigned it is fully apparent that a decision thereon, whether affirmatively or negatively, will most extensively disturb the peace and harmony of that widely extended brotherhood which has so effectively operated for good in the United States of America and elsewhere during the last sixty years, in the development of a system of active energy, of which union has always been a main element. They have with deep emotion inquired, Can any thing be done to avoid an evil so much deprecated by every friend of our common Methodism? Long and anxiously have they waited for a satisfactory answer to this inquiry, but they have paused in vain. At this painful crisis they have unanimously concurred in the propriety of recommending the postponement of further action in the case of Bishop Andrew until the ensuing General Conference. It does not enter into the design of the undersigned to argue the propriety of their recommendation, otherwise strong and valid reasons might be adduced in its support. They cannot but think that if the embarrassment of Bishop Andrew should not cease before that time, the next General Conference, representing the pastors, ministers, and people of the several Annual Conferences, after all the facts in the case shall have passed in review before them, will be better qualified than the present General Conference can be to adjudicate the case wisely and discreetly. Until the cessation of the embarrassment, or the expiration of the interval between the present and the ensuing General Conference, the undersigned believe that such a division of the work of the general superintendency might be made without any infraction of a constitutional principle as would fully employ Bishop Andrew in those sections of the Church in which his presence and services would be welcome and cordial. If the course pursued on this occasion by the undersigned be deemed a novel one they persuade themselves that their justification, in the view of all candid and peace-loving persons, will be found in their strong desire to prevent disunion and to promote harmony in the Church.

"Very respectfully and affectionately submitted,

"JOSHUA SOULE, ELIJAH HEDDING,
B. WAUGH, T. A. MORRIS."

This communication was referred to a committee.

The next day Bishop Hedding stated that he had supposed the paper to be a peace measure, and that it would be generally accepted. As he was convinced that it would only cause lengthened debate and so add to the difficulty, he wished to withdraw his name. Bishops Soule, Waugh, and Morris wished theirs to remain, the latter "as a testimony that he had done what he could to preserve the unity of the body." By a vote of 95 to 83 the communication of the bishops was laid on the table. The taking of the vote on the substitute of Finley and Trimble was one of the most impressive acts in the history of the Church. The result stood, yeas, 111; nays, 69. Dr. Pierce gave notice that the Southern delegates would, at the "earliest possible moment," enter "a proper protest against this action." This important vote of the General Conference took place Saturday, June 1.

Vote on the Finley and Trimble resolution.

Notice of a protest.

The manner in which the Southern delegates received this is found in the words of Dr. J. B. McFerrin. "To the delegates," says he, "from the Southern Conferences the blow was sad and serious. They met soon after the resolutions deposing Bishop Andrew had been adopted by the majority, and I never witnessed such a meeting. For a season silence prevailed in the whole assembly, and this was succeeded by sobs and tears; every member present was distressed beyond measure. To separate from the Northern members, to divide the Church we loved, and to make a breach in the ranks of our glorious Methodism was too much to be contemplated without feelings of the deepest grief. But what could be done? What other method could be adopted? We could not return to our people with this illegal and proscriptive action upon us. To submit was in effect to abandon the Church in the South and to turn away from God's heritage. The enemies of Methodism in the South would rejoice; our people would no longer adhere to us, and we would be disbanded. We protested. Our protest was considered. A plan of separation was adopted, and the Southern delegates returned home to report the disaster and to do the best they could under all the disabilities laid upon them." Dr. Fitzgerald, in commenting on this paragraph, nobly says: "This statement is succinct and honest, and, from McFerrin's point of view, correct. The same facts have been given a different coloring by men equally well informed and no less honest than himself." *

McFerrin's account.

Sad and sorrowful were the delegates from the Northern

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* *Life of J. B. McFerrin*, p. 157.

Conferences, for they had become personally attached to many of these noble men in the South, and all were anxious to preserve the unity of Methodism. They, however, believed that a principle as fundamental as the decalogue was involved in this question of retaining Bishop Andrew. All believed slave-holding to be an evil, and slave-trading a sin, and that a Methodist preacher must be free from all connection with the evil when the laws of the State would permit. Especially a slave-holding bishop could not be tolerated.

Effect upon Northern delegates.

On Monday morning, June 3, Dr. Slicer introduced a resolution that the action of the General Conference regarding Bishop Andrew should be understood to be only advisory, the final disposition to be made at the General Conference of 1848. But this was very promptly laid on the table. Dr. Capers presented a plan, in six resolutions, to constitute two General Conferences, to meet quadrennially, one in the South and one in the North. The Southern Conference was to include Virginia, Kentucky, Missouri, and all the States south of them. The territory north of this line was to be in the Northern General Conference. This proposition included a plan for conducting the Book Concerns at New York and Cincinnati and for the management of the Missionary Society jointly by the two General Conferences, the agents and editors to be elected at the Northern Conference, the votes of the Southern Conference to be cast by delegates of that Conference attending the Northern Conference for that purpose. These resolutions met with no considerable favor, even in the committee, they were so manifestly unconstitutional. A paper drawn up by Drs. Paine and Smith was submitted and rejected by the committee.

Slicer's proposal.

Capers's proposition for two General Conferences.

On June 5 delegates from the Southern Conferences, through Mr. Longstreet, presented a "declaration" "that the continued agitation on the subject of slavery and abolition in a portion of the Church," and "the extra-judicial proceedings against Bishop Andrew . . . must produce a state

Longstreet's declaration.

of things in the South which renders a continuance of the jurisdiction of this General Conference over these Conferences inconsistent with the success of the ministry in the slave-holding States." This was referred to a committee of nine, and was understood to be the announcement of an intention to secede. Before the committee had time to consider the declaration Dr. McFerrin and T. Spicer offered a resolution instructing them, provided there could be no amicable adjustment of the differences existing in the Church on the subject of slavery, "to devise, if possible, a constitutional plan for a mutual and friendly division of the Church." This brought the whole matter before the committee, and they were expected to carefully digest these subjects, mature a plan, and present it within two or three days. The work of months was to be crowded into a few hours. The committee of nine was composed of Robert Paine, Glezen Fillmore, Peter Akers, Nathan Bangs. Thomas Crowder, Thomas B. Sargent, William Winans, L. L. Hamline, and James Porter—men of strength and conviction.

McFerrin and Spicer's resolution.

The next day, June 6, Dr. H. B. Bascom read to the General Conference the noted Protest of the minority in the case of Bishop Andrew. It was a long and carefully prepared document. It was an argument in favor of Bishop Andrew and in opposition to abolitionism, and it laid the foundation for a formal separation and disruption of the Church. In it is the significant sentence, "The South cannot submit, and the absolute necessity of division is already dated." The Protest was signed by fifty-nine delegates. Of these one was a member of Ohio Conference, four of Philadelphia, two of Illinois, and two of New Jersey. The other signers were from the Southern Conferences. The Protest was ordered to be placed on the Journal and referred to a committee—Olin, Durbin, and Hamline—to prepare a true statement of the case to be entered in the Journal.

The Protest.

Referred to a committee.

On June 8 the committee of nine presented an elaborate report, which was adopted. This document is what has so frequently been called "The Plan of Separation." It was not so called by the General Conference, but by the reporter, Rev. R. A. West, an Englishman. In the Conference it was known as the "Report on the Declaration."

Report of the committee of nine.

This so-called "Plan of Separation" may be summarized as follows:

Abstract of Plan.

1. It established the mode of procedure for determining the limits of jurisdiction of the two Churches.

2. It granted to all ministers the right to choose to which Church they would adhere.

3. It recommended to the Annual Conferences the repeal of the restrictive rule governing the appropriation of the proceeds of the Book Concern.

4. Such repeal having been authorized by the Annual Conferences, it provided for the transfer to the Southern Church of all accounts held by the Concern against ministers and other residents of the South, and of all real estate and other property located in the South and owned by the Concern. This referred especially to the printing establishments at Charleston, Richmond, and Nashville.

5. It provided further for the division of the capital and stock of the Book Concern; and

6. For the transfer of a defined portion of such capital and stock to the Southern Church.

7. It appointed Nathan Bangs, George Peck, and James B. Finley commissioners to act in concert with three commissioners to be appointed by the Church South, and with them to arrange and effect such division and transfer.

8. It provided for concert of action between the Book Agents of the two Churches in the settlement of claims.

9. It provided that all property in churches, schools, and the like within the limits of the Southern organization, and until then owned by the Methodist Episcopal Church, should be thereafter freed from all claims by the said Church.

10. It provided for the common use by both Churches of all copyrights whose title was at that time vested in the Book Concern.

11. It provided for a division of the Chartered Fund.

12. It requested the bishops to bring before the Annual Conferences, as soon as possible, such part of the report as required their action, beginning with the New York Conference.

The above is the so-called "Plan of Separation," or as some have called it, the "Plan of Adjustment." This report has been variously understood. The South after a time interpreted it as a "plain," and verily intended, separation. Dr. L. L. Hamline insisted that the General Conference could not provide for an amicable separation, it having no power to divide the Church. When Hamline was pressed for an answer as to what the South could do he said, "Secede." Dr. McFerrin's resolution is often quoted as helping to frame a way for separation, but at the time J. T. Peck and Hamline publicly refused to have any thing to do with it if that was the interpretation to be put upon it. It is claimed that the resolution was amended to read, "That in case no plan of amicable adjustment can be formed the committee be instructed to inquire if there be a constitutional mode for dividing the funds of the Church." This, it is said, was accepted by the mover, but strange as it may appear, by a clerical blunder the secretary failed to enter the change.* It is doubtless true that at this point the General Conference had become fully settled in the opinion and assured of the fact that there would be a separation. It could not be a constitutional separation, but a secession. Language had been so plainly spoken that men could not misunderstand the act. The Southern Conferences would secede. In view of this a "Plan of Adjustment" was devised to meet such an emergency—such an unconstitutional act—and this was as far as the majority intended to go.

Peck and Hamline.

Another question arose, suggested by the bishops. Should Bishop Andrew's name appear on any official document, such as Hymn-book, Discipline, and Minutes? Whence should he get his support, and what work should be assigned him? By an overwhelming vote it was ordered that his name should stand

Should Andrew's name appear on any official document?

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* *Life of Hamline*, p. 138.

attached to the Minutes, Hymn-book, and Discipline. His support should be provided for as was that of any other bishop, and he was himself to decide what work he would do in accordance with the previous action of Conference.

Reply to the Protest.

The last act of the General Conference on this memorable occasion in connection with the case of Bishop Andrew, was to adopt the Reply to the Protest, prepared by J. P. Durbin, George Peck, and Charles Elliott. The two last names had been substituted in place of Olin and Hamline. The reply is a paper clearly and strongly setting forth the slavery issue, the attempts at an amicable adjudication of the difficulty, the unconstitutionality of division, the impossibility of tolerating a slave-holding bishop, and repudiating the statement that the majority had treated the minority with tyranny.

Having spent much time on this vexed question, one of the most exciting in all the history of the Church, and one fraught with results from which, if men could have fully seen them, they would have recoiled, we turn to other transactions of importance in the ever memorable General Conference of 1844.

Annual Conferences.

The Church was districted into forty Annual Conferences, one being the Liberia Mission Conference; this was an increase of six. The new Conferences were the Vermont, North Indiana, Iowa, Western Texas, Florida, and Indian Mission.

Course of study for ministers.

The bishops were directed to prepare a course of study for the candidates for deacons' and elders' orders. Committees of examination in each Annual Conference were to be appointed by the bishop presiding, whose duty was to examine these candidates in the course of study and report to the Conference. The presiding elders were directed to call the attention of candidates for the ministry to this course of study. It was made the rule that "before any such candidate is received into full connection, or ordained deacon or elder, he shall give satisfactory evidence respecting his knowledge of those particular subjects which have been recommended to his consideration." This wise rule is still in force, and has proved of much benefit.

Leonidas L. Hamline and Edmund S. Janes were elected bishops. George Lane and C. B. Tippett were elected book agents at New York; Leroy Swormstedt and John T. Mitchell, at Cincinnati; George Peck, editor of *Quarterly Review* and books of general catalogue; Thomas E. Bond, editor, and George Coles, assistant, of *Christian Advocate and Journal;* Charles Pitman, corresponding secretary of Missionary Society; Edward Thomson, editor of the *Ladies' Repository;* Charles Elliott, editor of *Western Christian Advocate;* William Nast, editor of *Christian Apologist;* Leroy M. Lee, editor of *Richmond Christian Advocate;* W. M. Wightman, editor of *Southern Christian Advocate;* J. B. McFerrin, editor of *South-western Christian Advocate;* William Hunter, editor of *Pittsburg Christian Advocate;* Nelson Rounds, editor of *Northern Christian Advocate;* and D. P. Kidder, editor of *Sunday-School Advocate* and Sunday-school books. This last was a new office.

Elections.

"A decided advance," says M. Simpson, "was made on the subject of temperance. The Annual Conferences were requested, by a vote of 93 to 33, to alter the Restrictive Rule, so as to restore Mr. Wesley's original rule on this subject, which read, 'Drunkenness, or buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.'"

Temperance.

The action of the General Conference of 1840, whereby the testimony of colored persons against white persons was permitted in such States as allowed the same, was rescinded. This action looks like a yielding of the North to the South.

Testimony of Negroes.

A little after midnight on the 11th of June the General Conference adjourned. It was a sad adjournment. The Church was being rent. Old friends were parting to meet no more in its councils. Stirring times were at the door. Strong hearts were to become faint. Angels and men were to be sad. Devils and bad men were to rejoice. The Church, by a large majority of its representatives, had spoken in tones that still reverberate that it is "the inflexible purpose of the denomination to keep its episcopacy clear from the evil of American slavery, though at so great a cost as the division of the body." "The Methodist Episcopal Church has passed through three periods of great perplexity and peril: in 1792, when James O'Kelly made a schism; in 1828, when the conflict resulted in the organization of the Methodist Protestant Church; and in 1844, when the Church divided between the North and South. It was our comfort in 1792 to have John Dickins as a power to sustain. It was our joy that in 1828 Dr. John Emory and Dr. Thomas E. Bond were equal to her defense. Nor can the time ever come when the Church will forget the service rendered her in 1844 by L. L. Hamline and J. P. Durbin. The difficulty of 1792 was a burning fever; the secession of 1828 was a lancinating pain; but Bishop Andrew's case in 1844 rent the body and covered the Church with enervating gloom. But Drs. Hamline and Durbin then threw around our economy a breastwork of argument that the heaviest artillery failed to impair." *

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* Dr. Roche, in *Life of J. P. Durbin*, p. 140.

CHAPTER XXI.

EVENTS FOLLOWING THE GENERAL CONFERENCE OF 1844.

Feeling of the Church North and South.

GREAT excitement followed the action of the General Conference, both in the Church and country. The public mind was troubled with forebodings of something worse to come. "It was rumored that some leading Southern ministers had been in correspondence with Southern statesmen, and that the measures looking toward separation had been under their advice. There was no evidence, however, of the correctness of this statement excepting that Dr. Capers was in personal correspondence with John C. Calhoun; yet many regarded a prospective separation of the Church as shadowing forth and only anticipating a separation of the States. Hence the mind of the Church throughout the Northern States recoiled from the thought of separation, and the report which had been adopted was very generally condemned. In the South there was general acquiescence in the steps which had been taken by their ministers. They vainly hoped that the separation of the Church would free them from the influence of antislavery agitation. Though many deeply regretted the measure, it was supposed that the peace and quiet which would follow would more than compensate for the loss of brotherly union. The part of the Plan which was laid before the Annual Conferences failed to receive the constitutional majority, and many supposed that thereby the whole plan had been defeated." * The South had a different view, and determined to establish an independent Church.

Southern convention called.

The General Conference held its final session on the 10th of June. On the 11th of June the Southern delegates met and passed resolutions looking to the organization of the new Church. They called a convention to assemble

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* Simpson's *Hundred Years*, pp. 153, 154.

Address of Southern delegates.

in Louisville, Ky., May 1, 1845. The delegates to this were to be elected by the Conferences within the slave-holding States in the ratio of one to every eleven members. The Annual Conferences were to instruct their delegates on the points on which action was contemplated—separation from the old and the establishment of a new Church. At the same time an address to the ministers and members of the Methodist Episcopal Church in the slave-holding States and Territories was issued.

Newspaper discussions.

The newspaper discussions of the time were of the most bold, sharp, and sometimes acrimonious kind. If, when tempered with grace, feeling was so intense, what must it have been when grace was absent? In individual societies great discussions were held. All possible phases of the question—slave-holding, the slave-traffic, anti-slaveryism, emancipation, abolitionism, slave-holding preachers and bishops, the constitutionality and unconstitutionality of the division, the probable results of secession, etc.—were discussed throughout the entire Church. Friends often became foes. Strange bedfellows were made. Methodism paid an enormous price for her devotion to a principle and her love for what she believed to be the true teaching of the word of God.

Action of local churches.

Action of Northern Conferences.

While many local churches in the South declared their assent to the action of their delegates, and hailed the secession with delight, other churches on the border did not indorse the action, but lamented and repudiated it. Wesley Chapel, in Washington, D. C., on the 23d of July, 1844, passed resolutions condemning the movement of the Southern delegates. The language was plain and strong. In the Northern Conferences where action was taken concerning Bishop Andrew's case and the movement of the Southern brethren to secede from the Church, there was not one but commended their delegates for the manly course pursued, and condemned the course of Bishop Andrew and the Southern delegates. All sought for unity if it could be had without violating principles; but, first of all, principles must be maintained. Even the Baltimore Conference refused to go with their Southern brethren. Though there were slave-holding members within its bounds these did not want slave-holding ministers or a slave-holding bishop.

Of Southern Conferences.

Bishop Andrew, in August, 1844, issued an address to the public, in which he justified his own course and that of the Southern delegates. In the Southern Conferences the proposition to secede was fully discussed. They condemned the action of the General Conference, approved the action of the Southern delegates, and the call for the Louisville Convention by electing delegates to attend and represent the Conferences in forming a new Church. The Kentucky Conference, led by Dr. Bascom, was the first to give utterance to its sentiments, and most of the other Conferences followed her course. Holston Conference hesitated, and never came out as strongly for secession as the other Southern Conferences. They however elected delegates to the Louisville Convention. At the Tennessee Conference Bishop Soule invited Bishop Andrew to preside with him, in direct opposition to the decision of the Board of Bishops.

Thus we have the anomaly of Conferences standing in diametrical opposition to each other. The one side wanted unity and freedom from slavery and from a slave-holding ministry; the other was willing to accept slave-holding, and demanded separation from the Methodist Episcopal Church and the formation of a new Church.

The Louisville Convention.

The Convention assembled in Louisville, Ky., May 1, 1845. The delegates from the Southern Conferences were generally present. Dr. Lovick Pierce was called to the chair. Bishops Soule and Andrew were invited to preside, which they agreed to do the next day. Rev. T. O. Summers was elected secretary. Bishop Soule, on the second day, addressed the Conference in much the same style as he had employed elsewhere. A committee on organization was appointed, and Dr. Winans, in his speech on his resolution instructing the committee, uttered these words: "Only necessity can justify the meeting of this convention; expediency could not. . . . Slavery was so inter-

Winan's words.

woven with the texture of Southern society that it was impossible for any one to disentangle it, nor can any religious society avoid, if it would, connection with this institution. It is also true that public opinion rallies around this institution with great jealousy; and he who comes to the South or lives in the slave-holding States and arrays himself against slavery disqualifies himself from exercising any influence whatever. He who would oppose slavery can have no influence in the South, civilly, politically, or ecclesiastically." *

Report of the Committee on Organization.

The Convention continued in session from the 1st to the 19th of May. On the 15th the Committee on Organization brought in their report, which was read by Dr. H. B. Bascom. On the 19th it was adopted. The two leading resolutions, those which concern us now, are as follows:

"Be it resolved, by the delegates of the several Annual Conferences of the Methodist Episcopal Church in the slave-holding States, in general Convention assembled, that it is right, expedient, and necessary to erect the Annual Conferences represented in this Convention into a distinct ecclesiastical connection, separate from the jurisdiction of the General Conference of the Methodist Episcopal Church as at present constituted; and accordingly we, the delegates of said Annual Conferences, acting under the provisional Plan of Separation adopted by the General Conference of 1844, do solemnly declare the jurisdiction hitherto exercised over said Annual Conferences by the General Conference of the Methodist Episcopal Church entirely dissolved; and that said Annual Conferences shall be, and they hereby are, constituted a separate ecclesiastical connection under the provisional Plan of Separation aforesaid, and based upon the Discipline of the Methodist Episcopal Church, comprehending the doctrines and entire moral, ecclesiastical, and canonical rules and regulations of said Discipline, except only in so far as verbal alterations may be necessary to a distinct organization, and to be known by the style and title of the Methodist Episcopal Church, South.

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* *Life of McFerrin*, pp. 184, 185.

"*Resolved*, That although we cannot abandon or compromise the principles of action upon which we proceed to a separate organization in the South, nevertheless, cherishing a sincere desire to maintain Christian union and fraternal intercourse with the Church, North, we shall always be ready to entertain and duly and carefully consider any proposition or plan having for its object the union of the two great bodies in the North and South, whether such proposed union be jurisdictional or connectional."

Soule and Andrew invited to be bishops.

Thus the Rubicon was passed, and a new Church formed having all the essential features of the Methodist Episcopal Church. Bishops Soule and Andrew were invited to unite with and become regular and constitutional bishops of the new organization. The same day Bishop Soule presented a document stating that he must act as a bishop among the Northern Conferences until he had completed the official plan of episcopal visitation as settled by the bishops in New York and published in the official papers; but that accomplished, he would be at liberty to unite with the Methodist Episcopal Church, South, and to exercise his episcopal functions among them if their General Conference should so decide. This document plainly indicated what he attempted afterward to do—to serve as bishop in two Churches at one and the same time. In September, 1845, he attended the Ohio Conference. Bishop Hamline, through courtesy, invited him to preside. Immediately upon taking the chair the Conference was in confusion. No one respected him or listened to him. A member of the Conference was called to the chair. A motion was introduced declaring that it was inexpedient and highly improper for Bishops Soule and Andrew to preside in Conferences of the Methodist Episcopal Church. Bishop Hamline, seeing the dreadful confusion, took the chair, called to order, and put the question, which was carried, 145 to 7. Had the Conference for one moment accepted Bishop Soule's presidency it would have given color to his claim of a right to preside in the Annual Conferences of the Methodist

Soule at the Ohio Conference.

Episcopal Church. He stated that he was there to settle a principle. The principle was official recognition by the Northern Conferences of the "Plan of Separation" under which the Louisville Convention was held and a new Church formed. But these sturdy Ohio preachers would not recognize him, and thus settled the principle against him.

Adherence of Andrew to the South.

Bishop Andrew at once gave in his adherence to the Methodist Episcopal Church, South. He was at once recognized as a bishop in that Church, clothed with full episcopal authority. He visited the Southern Conferences, and in company with Bishop Soule sought to bring the border Conferences unequivocally into line with the South.

Southern General Conference.

The General Conference of the Methodist Episcopal Church, South, assembled in Petersburg, Va., May 1, 1846. Bishop Soule was present but did not take part in the proceedings, for he said "he had not yet united with the new Church." Bishop Andrew not being present on the first day, J. Early was elected president and T. N. Ralston secretary. The next day Bishop Andrew arrived and took his seat as president. Bishop Soule then addressed the Conference at length, and closed with announcing his adherence to the Methodist Episcopal Church, South. The General Conference then recognized him as a bishop in that Church. William Capers and Robert Paine were also elected bishops. H. B. Bascom, A. L. P. Green, and Samuel A. Latta were appointed commissioners to settle property questions between the Methodist Episcopal Church and the Methodist Episcopal Church, South. Dr. Lovick Pierce was elected a delegate to attend the General Conference of the Methodist Episcopal Church.

Having traced this secession of the thirteen Southern Conferences from the General Conference of 1844, when they were in the communion and fellowship of the Methodist Episcopal Church, to the Louisville Convention and secession, and thence a year later to the first General Conference of the Methodist Episcopal Church, South, it is not now necessary to trace the further history of that Church. We now return to the life and work of the Methodist Episcopal Church.

Foreign mission in China ordered in 1847.

The Missionary Board opened its first mission in China during the year 1847, sending out four missionaries, Rev. Moses White and wife and Rev. J. D. Collins and wife, who arrived in Foochow September 1, 1847. The next year Rev. Henry Hickock and wife and Rev. R. S. Maclay went out. It was the beginning of a work in the Celestial Empire that has already yielded much fruit and gives promise of much more. The Foochow Mission has grown to a Conference, and there are three other missions of American Methodism in China.

German and Swedish work

The German work grew rapidly. The incoming immigrants were soon sought out by the German missionaries, and hundreds were converted. The German churches were not affected by the secession agitation. A converted Swede, Rev. O. G. Hedstrom, commenced a mission in New York designed chiefly, though not exclusively, for seamen. His place of worship was an old ship, which became familiarly known as the Bethel. Here Swedes, Norwegians, and Danes heard the word of God gladly and were saved. The work spread to the West, and especially in Wisconsin and Minnesota great numbers were brought to the Saviour.

Education.

In this quadrennium, in the face of the great agitation, there was activity in the Methodist educational field. The schools already established were strengthened both financially and in educational facilities. Several new seminaries were also established, most of which have lived to do good work and prove an honor to those who conceived and planted them. In 1844, Willamette University, at Salem, Ore., on the sunset coast of America; in 1845, New Hampshire Conference Seminary, Tilton, N. H., in the extreme East; in 1846, Baldwin University, Berea, O., and Mount Union College, Mount Union, O.; in 1847, Illinois Female College, Jacksonville, Ill.; and in 1848, Williamsport Dickinson Seminary, Pa., were established. Most of these have grown with the years until the good results flowing from them have become so great as not to be told. Methodism has been eminently successful in her educational enterprises. Most of them have been conceived in her necessity, built up in sacrifices, watered with tears, baptized with prayers, but they have lived to the glory of God and the culture and salvation of thousands of immortal souls.

School of theology, 1847.

The present school of theology of Boston University was founded in 1847, and was opened at Concord, N. H., under the title "Methodist General Biblical Institute." In 1867 it was removed to Boston, and known as the Boston Theological Seminary. In 1871 it became the theological department in Boston University. Osmon C. Baker, late bishop, was one of its first professors. Dr. John Dempster traveled extensively in its interests for seven years, besides filling his chair as a teacher. Stephen M. Vail was elected professor of Hebrew and Biblical Literature in 1849. There was some opposition to theological schools, but this developed at a later date. Methodism continued to do her work faithfully, trusting God, and victory came also to this arm of service.

Statistics.

At the end of this quadrennium the membership stood at 639,066, showing a loss, through Southern secession and the consequent spiritual paralysis, of 532,290. There were 3,841 traveling preachers—a loss of 780; local preachers 5,191—a loss of 2,896. The decrease in the number of local preachers, for some unexplained reason, was proportionally far greater than in the itinerancy. But this represents the price paid by the Church for standing loyally to her Discipline and her principles.

Saying of Bishop Morris.

Bishop Morris, that man of uncommon sense and cool head, who had stood firmly by the Methodist Episcopal Church in her peril, when closing this quadrennium, wrote the following: "All I have and all I am, except sin and misery, under God, I owe to the Methodist Episcopal Church. May I never prove recreant to her nor ungrateful to him. Having been a member nearly thirty-five years, and a traveling preacher more than thirty-two years, though much of the time unfaithful and unprofitable, I am fully satisfied there is no Church which affords more helps to piety in this world, or a better prospect of gaining heaven in the end, than the Methodist Episcopal Church.

"Since the separation of the Southern Conferences the peace of the Church has been much disturbed by angry controversy on both sides of the line. Many difficult questions remain unsettled; much trouble may be expected during and after the General Conference of 1848. O for heavenly wisdom and Christian forbearance. Help, Lord! for vain is the help of man without thy blessing. The doings of the approaching General Conference will exert a powerful influence for weal or woe upon the interests of Protestant Christianity in general, and especially upon those of Methodism in the United States. To this crisis I have long looked as the day of conflict and trial, from which none but God can deliver us. May he deliver! To this end may we all confess our sins to him, and forsake them, and consecrate ourselves anew to the service and cause of Christ, that we may build up and not destroy the household of faith.

"It is a time that calls for firmness and moderation. 'United we stand, divided we fall.' No difference of opinion respecting Church polity should divide us, unless it be such as to involve conscience or a sacrifice of moral principle. Here I take my stand. The brethren may do what they will, provided they do not require me against my conscience and principles to participate in measures ruinous to the peace of the Church and dangerous to the country, and I am with them. Beyond this point how could I go? May I not be put to the trial!"

Sunday-School Advocate established.

The *Sunday-School Advocate* was established by the General Conference of 1844. D. P. Kidder was elected the editor.

PERIOD IV.

NEW LIFE. 1848-1872.

CHAPTER XXII.

GENERAL CONFERENCES OF 1848 AND 1852—EVENTS OF QUADRENNIUM 1848-1852.

THE sixteenth General and tenth delegated Conference of the Methodist Episcopal Church assembled in Liberty Street Church, Pittsburg, Pa., May 1, 1848. Bishops Hedding, Waugh, Morris, Hamline, and Janes were present. There were one hundred and fifty-one delegates, representing twenty-three Annual Conferences. Many of these delegates had passed through the long and terrible ordeal of 1844, and had during the quadrennium, because of slavery, been compelled to see the Church disrupted by the secession of the Conferences located in the South. These godly men, who had been true to principle and stood by the Church against the attacks of partisanship and ignorant prejudice were grieved at the havoc made in the Church and the decimation of her ranks. They were not however, disheartened, but looked forward to a time when the wisdom of their course should be vindicated. Joseph M. Trimble, Jesse T. Peck, and John Frazer were elected secretaries.

No address by the bishops.

For some unexplained reason the bishops did not present a formal address to the Conference as to their work and the state of the Church. Probably, since the quadrennium had been one of unusual strife and turmoil, they considered it better not to recall those incidents. From time to time they gave short statements of such matters as were brought before the General Conference. Before the Committee on Episcopacy Bishop Hedding gave a full account of the manner in which the bishops had met the questions arising from the separation of the Southern Conferences.

"Immediately after the action of the General Conference [in the case of Bishop Andrew] Bishop Andrew returned to his home. After he left New York he addressed a note to Bishop Soule assigning the reasons for his departure, stating that he did not know whether the bishops would feel authorized, in view of the action of the General Conference, to assign him a place among them for the next four years. This letter contained neither a request nor a refusal to take regular appointments. In this state of affairs, when the bishops came to meet for the arrangement of their episcopal labor for the four years, a difference of opinion was found to exist as to the propriety of assigning to Bishop Andrew his appropriate share of episcopal service. The majority of them believed that it was the design of the General Conference to devolve on him the responsibility of determining whether, in view of their action, he would 'desist' from the exercise of the episcopal office or whether he would not, and therefore they did not feel themselves warranted in calling him out. Under this view, Bishops Hedding, Waugh, Morris, and Hamline appended their names to the following document:

Non-assignment of work to Bishop Andrew.

"'It is our opinion, in regard to the action of the late General Conference in the case of Bishop Andrew, that it was designed by that body to devolve the responsibility of the exercise of the functions of his office exclusively on himself. In the absence of Bishop Andrew at the time of arranging the Plan of Episcopal Visitation for the ensuing four years, and he not having notified us of his desire or purpose with respect to it, we should regard ourselves as acting in contravention of the expressed will of the General Conference if we apportioned to Bishop Andrew any definite portion thereof. But if he shall hereafter make a written application for a portion of the general oversight we shall feel ourselves justified in assigning it to him.'

Opinion of the bishops.

"In consequence of this the name of Bishop Andrew was left out of the regular Plan of Episcopal Visitation for the ensuing four years. The bishops, however, took the precaution to prepare a second plan, including his name, which

Two episcopal plans.

was to take effect upon Bishop Andrew's making a 'written application' for his portion of the episcopal oversight. The object of this was to leave the responsibility of determining the question precisely where the General Conference had placed it. They also provided that should such 'written application' be made, the senior bishop might cause the second plan to be published in connection with such application, that the reason for the substitution of the second plan might accompany its publication.

Soule invites Andrew to assist him.

"Thus matters stood when Bishop Soule, in the fall of 1844, on his individual responsibility, called out Bishop Andrew by inviting him to accompany him in his tour of the Southern Conferences, and assist him in his episcopal work. In his letter to Bishop Andrew, Bishop Soule holds forth the following language: 'It has often been asked, through the public journals and otherwise, why Bishop Andrew was not assigned his regular portion of the episcopal work for the ensuing four years, on the Plan of Visitation formed by the bishops, and published in the official papers. It devolves on the majority of my colleagues in the episcopacy (if, indeed, we have any episcopacy), rather than on me, to answer this question.'" *

Dr. Dixon, British delegate.

A ray of sunshine in the Conference of 1848 was the presence of Rev. James Dixon, D.D., one of the great men of British Methodism, as its accredited representative. His address to the Conference was scholarly, fraternal, and full of love. He alluded to the unhappy separation of the Church, growing out of the connection of one of the bishops with slavery, and expressed his deep regret that any such cause of separation should have arisen. Dr. Dixon also expressed the sentiments of the Wesleyan body, declaring that their sympathies were entirely on the side of liberty.

Reply of the Conference.

"On our part, we should say," adds the General Conference in its reply to the British Conference, "that while all our sympathies lie in the same direction, and it is our purpose still, as heretofore, to bear steadily our testimony against the great evil of slavery, and, within our legitimate

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* *Life and Times of Hedding*, pp. 597–599.

sphere as a Church, to discountenance it, and seek its removal, we nevertheless have long been satisfied that our brethren in other countries, occupying a distant stand-point, and therefore not clearly comprehending the complicated conditions of this extremely difficult subject, have not been able to do full justice to our policy and conduct as a Church in regard to this matter. They may have thought that we should have acted with more directness and decision. Feeling ourselves within the complications of this great evil, whose effects are felt throughout the sacred, social, and political relations of this country, it becomes us to act prudently and in the fear of God, and strive to consider well, and settle all things on the surest and best foundations for the promotion of his glory and the peace and prosperity of the Church."

Lovick Pierce, delegate from the Church, South.

Dr. Lovick Pierce, on the third day of the session, sent to the Conference a letter stating that he was present as the accredited representative of the Methodist Episcopal Church, South, to the Methodist Episcopal Church. The letter was referred to the Committee on the State of the Church. On May 5 the General Conference returned the reply that as there were "serious questions and difficulties existing between the two bodies," they declined, "at present, to enter into fraternal relations with the Methodist Episcopal Church, South," but tendered to Dr. Pierce "all personal courtesies," and invited him to attend the sessions, and agreed to receive and entertain any propositions from him or any other representatives of the Church, South, looking to the settlement of existing difficulties. Dr. Pierce declined the personal courtesy offered. "Within the bar," said he, "I can only be known in my official character. You will therefore regard this communication as final on the part of the Methodist Episcopal Church, South. She can never renew the offer of fraternal relations between the two great bodies of Wesleyan Methodists in the United States. But the proposition can be renewed at any time, either now or hereafter, by the Methodist Episcopal Church; and, if ever made on the basis of the 'Plan of Separation' as adopted by the General Conference of 1844, the Church, South, will cordially entertain the proposition."

Among other acts of this session were the following:

Hymn-book ordered to be revised.

1. In response to many petitions the revision of the hymn-book was ordered, and a most competent committee was appointed, namely, David Dailey, of Philadelphia Conference; J. B. Alverson, Genesee Conference; James Floy, New York Conference; David Patten, Jr., Providence Conference; F. Merrick, Ohio Conference; Robert A. West, of Brooklyn, and David Creamer, of Baltimore. West and Creamer were laymen. The work of these men was to be submitted to the inspection of the "editors and Book Committee at New York, and the bishops," and when approved by them it was to be printed at the Book Concerns.

Commissioners of Church, South.

2. On May 12 A. L. P. Green, C. B. Parsons, and Lovick Pierce, and John Early, "appointee," or agent, presented their letter as commissioners from the Church, South, for the settlement and adjustment of all matters connected with their separation from the Church. A transcript from the Journal of their General Conference, signed by Bishop Soule, was presented, showing their authority to act for and in behalf of the Church, South. The matter concerning the division of funds was referred to the Committee on the State of the Church. It having been determined that the Annual Conferences had not given the requisite vote for a change of the sixth Restrictive Rule, by which the agents of the Book Concern were at liberty to make a settlement or division of the funds of the Concern, it was proposed to submit the matter to arbitration. This was not accepted by the Church, South. They appealed to Cæsar.

Bishop Soule's letter.

3. Bishop Soule sent a letter to the General Conference, under date of May 10, 1848, in which he claimed that he held himself amenable to the General Conference of the Methodist Episcopal Church for all his acts up to May 1, 1846, that being the time when he gave in his adherence to the Church, South. Bishop Soule's letter was not difficult to understand, nor the spirit in which it was written. He said,

"The chief object of my attendance at the present session of your body is to ascertain whether there are any charges to be preferred against me, and, if so, to answer to them as best I may." The Conference resolved, "That it is the sense of this General Conference that they have no jurisdiction over the Rev. Bishop Soule, and can exercise no ecclesiastical authority over him."

Education.

4. The schools under the direct supervision of the Church were eight colleges and thirty-four seminaries of various ranks. Some of the last class have since developed into strong and excellent colleges. It was the desire of the Conference that in all the schools of Methodism the express and distinctive doctrines of the Methodist Episcopal Church should be fully and clearly taught. At the same time these schools "must comprehend the whole circle of learning and be open to all." They also said in words that are golden, "The progress of society in matters of knowledge and in skill in execution imperiously demands a corresponding advance in the Christian ministry. It will be impossible for us worthily to fulfill our mission as a Church unless our ministry shall be in advance of the people in knowledge as well as in spirituality. We must fully measure up to the standard prescribed by our Saviour to his evangelists; we must be able to bring from our treasures things new and old. There never was a period in the history of the Church when this ability was more necessary. The very foundations of our holy Christianity, as well as its essential principles, are undergoing a severe scrutiny. The light, as well as the ambition and wickedness of the past, are brought to the investigation. The consciousness of what is true and present in the life of the Church must also be earnestly contended for and pressed into the glorious conflict. For by means of those keen collisions God will establish the kingdom of his Son, chiefly by the pure and powerful preaching of his word. How important, then, is it that every minister should rightly divide the word of God, and give to each a portion in due season!"

Temperance.

5. After considerable debate the old rule of Mr. Wesley regarding spirituous liquors was adopted and restored to the Discipline.

Plan of Separation overthrown by the Church, South.

6. The state of the Church was fully and carefully considered. Dr. George Peck was chairman of the committee, and he was not disposed to pass lightly over any assaults upon Methodism. The relations of the Church with the Southern Church were thoroughly investigated. The "Plan of Separation," so called, adopted by the General Conference in 1844, they recognized as in a certain sense a plan. But to be a binding plan required that both parties be faithful in its observance. They found three respects in which it was not binding upon the Methodist Episcopal Church: 1) It had not received the requisite votes of the Annual Conferences to enable the General Conference to alter the sixth Restrictive Rule and allow a division of the funds of the Book Concern and of the Chartered Fund. 2) The many infractions of the Plan by the Methodist Episcopal Church, South, as in her Louisville Convention of 1845, her General Conference of 1846, the acts of the bishops of the Church, South, in their administrations within the Baltimore Conference, the Ohio Conference, and the Philadelphia Conference, as shown by the report of the bishops. 3) The indorsement of the administration of the Southern bishops by the General Conference of the Methodist Episcopal Church, South. "They have, therefore, in advance of the Methodist Episcopal Church overthrown the Plan, and have left none of it remaining for us to overthrow; and now, in pronouncing it null and void, the South have compelled to this action."

Elections.

7. Abel Stevens was elected editor of the *Christian Advocate and Journal*, but resigned, and Dr. George Peck was elected in his place. John McClintock was elected editor of the *Quarterly Review;* Matthew Simpson was elected editor of the *Western Christian Advocate;* B. F. Tefft, editor of the *Ladies' Repository;* William Hunter, editor of the *Pittsburg Christian Advocate;* William Nast, editor of the *Christian Apologist;* William Hosmer, editor of the *Northern Christian Advocate;* and Daniel P. Kidder, editor of the *Sunday-School Advocate.* George Lane was elected book agent at New York, and Levi Scott assistant. Leroy Swormstedt

was elected book agent at Cincinnati, and John H. Power assistant. Charles Pitman was elected missionary secretary.

Conferences.

8. The General Conference formed six new Conferences, making the whole number of Conferences twenty-nine. The new Conferences were New York East, Western Virginia, East Maine, Wisconsin, East Genesee, and Missouri. Petitions had been presented for a German Conference, but this was not established.

History of Secession to be written.

9. There was a general feeling that a true history of the transactions of Methodism from 1844 to 1848 ought to be written and sent out to the world. Rev. Charles Elliott was appointed to write such a history after such manner as he might decide most convenient. As a result of his industry the Church has his great work, published in 1855, entitled, *History of the Great Secession from the Methodist Episcopal Church in the Year* 1845. It is an exhaustive and complete repository of facts, discussions, resolutions, and other documents concerning the slavery struggle from 1758, through the great secession of 1845, and on to 1850. It will ever remain as the most reliable and ample source of information concerning this conflict and the disruption of the Church.

Adjournment.

The General Conference of 1848 closed June 1, after an harmonious session. The pastoral address sent out to the Church breathed the spirit of the Master, and urged the people to stand by the doctrines and usages of Mr. Wesley.

Pitman resigns as missionary secretary.

During the following quadrennium Rev. Charles Pitman, D.D., who had been missionary secretary from 1841, was disabled by sickness, and retired from the office in 1850. He died at Trenton, N. J., June 14, 1854. Dr. Pitman was a close and diligent student and had accumulated a large library; but he was also a man full of faith and of the Holy Ghost. As a missionary secretary he was eminently successful. Dr. Durbin, president of Dickinson College, was chosen as Pitman's successor. He seemed to be eminently fitted for this position, in which he continued for many years, and in which he made a most brilliant record.

Death of Dr. Olin.

Dr. Stephen Olin, one of the great names in Methodism, was a native of Leicester, Vt., born March 2, 1797. He graduated at Middlebury College; was principal of Tabernacle Academy, South Carolina; joined South Carolina Conference in 1824, and was elected professor of English Literature in the University of Georgia, 1826, and president of Randolph Macon College in 1832. He traveled in Europe from 1837 to 1841, and was elected president of Wesleyan University, Middletown, Conn., 1842. He died August 15, 1851. Says Dr. McClintock of him, "In beautiful blending of logical argument with fiery feeling he was more like what we know Demosthenes to have been than any speaker we have listened to; and his power, as was the case with the great Athenian orator, did not consist in any single quality, in force of reasoning, or fire of imagination, or heat of declaration, but in all combined."

Home for the aged in New York.

For several years there was a feeling among Methodist people that the aged of the Church who were unfortunate and unable to care for themselves ought to have a home or retreat. The first real movement took place in New York March 26, 1850. In June following the Ladies' Aid Society was organized with this thought in view. "A house was hired on Horatio Street, and, on the 19th of November, 1850, was opened for the reception of inmates." This work grew upon the hands of these godly women, and larger quarters were sought. A building capable of accommodating one hundred persons was erected, which was used for many years; but this proving too small another, larger and finer, was built a few years ago.

In Philadelphia.

The ladies in Philadelphia organized June 14, 1865, to accomplish the same noble work. Mrs. Bishop Simpson was the president and leader in the movement. The enterprise was pushed and a building erected and dedicated June 11, 1870, which cost $100,000. It is impossible to estimate the good done by this enterprise. Methodist ladies in other cities have inaugurated, or are inaugurating, similar enterprises.

Death of Bishop Hedding.

Bishop Elijah Hedding was born in Dutchess County, N. Y., June 7, 1780, and died at Poughkeepsie April 9, 1852. In 1799 he was an exhorter, and supplied the place of Lorenzo Dow, who had left his circuit. He was admitted to the Conference in 1801. In 1807 he was presiding elder on New Hampshire District, and was elected a bishop in 1824. He was from the first of his preaching a prominent actor in Methodist affairs. As the senior bishop he conducted himself and the affairs of the Church through the great secession of 1845 with most perfect self-possession. His administration was with justice, candor, and such thoughtfulness as arises from the consciousness of acting in the immediate presence of God. "For clear and strong intellect, broad and commanding views, administrative ability, and deep devotion, combined with amiability and gentleness, Bishop Hedding has had few equals, and possibly no superiors, in the Church."

California and Oregon Conference.

By the order of the General Conference the bishops organized the work on the Pacific coast into a Conference, calling it the Oregon and California Mission Conference. Rev. Isaac Owen, of Indiana, was the first regularly appointed missionary, receiving his appointment in the spring of 1849; and Rev. William Taylor, of the Baltimore Conference (now bishop), soon became the second. Owen went "across the plains with farm-wagons, drawn by oxen," and Taylor purchased a church and shipped it by way of Cape Horn to San Francisco. Rev. S. D. Simonds, of Michigan, E. Bannister, of Genesee, and M. C. Briggs, of Erie Conference, reached California in 1850. Bannister opened a school at San José. Other ministers soon arrived. The work enlarged. October 10, 1851, the first number of the *California Christian Advocate* appeared. The editors were Briggs and Simonds. In 1852 Oregon was constituted a separate Conference. The growth of Methodism in California has been remarkable.

The Wyandottes.

Most of the Indian missions lay within the territory claimed by the Church, South, and as a consequence that Church considered them as properly belonging to its communion. But this displeased the Wyandottes. They originally resided in Ohio, and J. B. Finley was their missionary several years from 1823. In 1843–44 the band was removed to the Indian Territory. On July 29, 1848, eighteen of their official members addressed a letter to Rev. J. B. Finley from the Wyandotte Nation, Indian Territory, claiming to be members of the Methodist Episcopal Church, and not of the Church, South. They asked that a missionary be sent to take charge of the Church among them. All those who signed the letter were official members but three, who were chiefs of the tribe. A missionary was accordingly sent them.*

The suits.

Threats had been made that unless the Methodist Episcopal Church divided the Book Concern and Chartered Fund the Church, South, would enter suit. The General Conference did not believe that it had authority to divide these. Its reasons for refusing to do so were as follows: 1. The Annual Conferences had refused to change the sixth Restrictive Rule, and therefore did not sanction a division. 2. To divide the property without the sanction of the Annual Conferences was unconstitutional. 3. The resolutions of the General Conference of 1844, designated by Dr. Capers as "Plan of Separation," was not a plan, for it lacked the requisite concurrent vote of the Annual Conferences. 4. "Voluntary arbitration," as proposed, was decided by legal gentlemen to be illegal unless sanctioned by the Annual Conferences. 5. The General Conference proposed to secure the proper sanction of the Annual Conferences, so that the arbitration would be legal, provided the Church, South, did not commence suit. August 20, 1849, Drs. Bascom, Green, and Parsons gave notice that as commissioners of the Church, South, they had entered suit in the United States circuit courts for New York, Pennsylvania, and Ohio.

Suit in Ohio.

The suit in Ohio, filed July 12, 1849, was heard before Judge Leavitt. It was entitled, "William A. Smith and others *vs.* Leroy Swormstedt and others." The counsel for the Church, South, were R. M. Corwin, Henry Stanberry, and Judge Brien; counsel for defense, Adam N.

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* *Great Secession*, p. 679.

Riddle, Judge Lane, and Thomas Ewing. The case was well handled by these attorneys. It opened at Columbus, O., June 24, 1852. Argument closed July 2, 1852. Judge Leavitt rendered his decision adverse to the Church, South. The seven points made by Judge Leavitt are worthy of careful study by the student of Methodist Church history. They are as follows:

Judge Leavitt's decision.

"1. That the General Conference of the Methodist Episcopal Church is a delegated or representative body, with limited constitutional powers, and possesses no authority, directly or indirectly, to divide the Church.

"2. That in the adoption of the Plan of Separation, in 1844, there was no claim to or exercise of such a power.

"3. That as the General Conference is prohibited from any application of the produce of the Book Concern except for a specified purpose and in a specified manner; and as the Annual Conferences have refused to remove this prohibition, by changing or modifying the sixth Restrictive Rule, the General Conference has no power to apportion or divide the Concern, or its produce, except as provided for by said rule.

"4. That said Book Concern is a charity, devoted expressly to the use and benefit of the traveling, supernumerary, and superannuated preachers of the Methodist Episcopal Church, their wives, widows, and children, continuing in it as an organized Church; and any individual, or any number of individuals, withdrawing from and ceasing to be members of the Church, cease to be beneficiaries of the charity.

"5. That it is the undoubted right of any individual preacher or member of said Church, or any number of preachers or members, or any sectional portions and divisions thereof, to withdraw from it at pleasure; but in withdrawing they take with them none of the rights or property pertaining to them while in the Church; and that the withdrawal of the Southern and South-western Conferences in 1845 being voluntary, and not induced by any positive necessity, is within the principles here stated.

"6. That the defendants, as trustees or agents of the Book

Concern at Cincinnati, being corporators under a law of Ohio, and required by such law 'to conduct the business of the Book Concern in conformity with the rules and regulations of the General Conference,' in withholding from the Church, South, any part of the property or proceeds of said Book Concern, have been guilty of no breach of trust, or any improper use or application of the property or funds in their keeping.

"7. That this is not a case of a lapsed charity, justifying a court of equity in constructing a new scheme for its application and administration; and that the complainants and those they represent have no such personal claim to, or interest in, the property and funds in controversy as will authorize a decree in their favor, on the basis of individual rights." *

Suit in New York.

The suit in New York was brought by H. B. Bascom and others against George Lane and others, before Judges Nelson and Betts, in the United States Circuit Court for the Southern District of New York, May 17–19, 1851. The counsel for the Church, South, were D. Lord, Reverdy Johnson, and Mr. Johnson, Jr. The counsel for the defendants were Rufus Choate, George Wood, and E. L. Fancher. The constitutional question was well discussed. Judge Nelson rendered his decision against the Methodist Episcopal Church. After reviewing the arguments he said:

Decision of Judge Nelson.

"As it respects the action of this body [the General Conference of 1844] in the matter of division, no one can pretend but that it proceeded upon the assumption of unquestioned power to erect the Church into two separate ecclesiastical establishments. Independently of this question of property the power of severance is written on every page of its proceedings.

"The separation having taken place in pursuance of the action of the competent ecclesiastical authority—by the action of the founders of the fund themselves—how can it be maintained that the Conferences, falling within the new organization, have forfeited the character which entitles them to its enjoyment?

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* See Elliott's *Great Secession*, pp. 794, 795.

"For this purpose two distinct ecclesiastical organizations, we may say identically the same, have taken the place of the one—the same Discipline, faith, and doctrine—and all united in spreading the same Gospel and teachings throughout the land.

"Assume, therefore, that the General Conference was disabled on account of the sixth restrictive article from apportioning this fund, the law steps in and enforces the right."

It will be seen that Judge Nelson wholly misunderstood the facts connected with the act of the General Conference of 1844 and the secession of the thirteen Southern Conferences. He assumes that two Churches were amicably formed out of one, than which nothing can be further from the truth. This decision of Judge Nelson was most thoroughly reviewed and criticised.

The suit in Ohio having been decided against the Church, South, it appealed to the Supreme Court of the United States. The case was heard at Washington in April, 1854. Judge Nelson was chosen to deliver the decision, which he did April 25, 1854. It was substantially the same as he had delivered in the New York case, and was founded on the same principle, namely, that the General Conference of 1844 destroyed one Church and made two. This decision of Justice Nelson was as severely criticised by the public and press as the former. His errors were clearly pointed out by jurists, but it was too late to remedy the evil. To the honor of the Methodist Episcopal Church the order of the Court was carried out to the letter; and while it was believed that a great wrong was done, the Church bowed to the decision of the Court and performed, after a long legal battle, what it had itself sought to do in a peaceable manner by arbitration.

Education.

During this quadrennium three schools of high grade were established. The Mount Pleasant Collegiate Institute, located at Mount Pleasant, Iowa, was chartered by the Territorial Legislature in 1849, and was opened for students in 1851. In 1854 it was chartered as a university, and the name changed to that of the Iowa Wesleyan University. It has been favored with distinguished names on its list of presidents. James Harlan, L. W. Berry, Charles Elliott, George B. Jocelyn, Charles A. Holmes, John Wheeler, Wesley J. Spaulding, and J. T. McFarland have filled the office. In connection with it is a German college founded by John Wheeler in 1873.

The University of the Pacific was chartered in 1851 as the California Wesleyan College. It stands midway between Santa Clara and San José, Cal. Dr. Bannister opened the preparatory school in 1852. In 1855 it was rechartered as the "University of the Pacific." Its presidents have been Edward Bannister, M. C. Briggs, J. W. McClay, T. H. Sinex, A. S. Gibbons, A. C. Hirst, C. C. Stratton, and Dr. Crook, the present incumbent. It is doing an admirable work in the line of Christian and scientific education.

The Hamline University was founded at Red Wing, Minn., in 1854. Bishop Hamline gave it $25,000. It is now located midway between St. Paul and Minneapolis. It has had a hard struggle for existence, but it has survived all opposition and is on the highway to success.

Statistics.

The terrible depletion in numbers in 1845 had not been regained by 1852, but, nevertheless, there had been a respectable growth. There were 728,700 members, 4,513 traveling preachers, and 5,767 local preachers. In church property there had been a handsome increase. The character of the more recently built churches was very much improved. Style, size, and architectural beauty entered into the construction of the new churches. The membership of Methodism by industry and thrift were rapidly gaining property, and with it came the opportunity to gratify a taste for the beautiful. This was not a subject for censure. In the Sunday-schools were 93,311 officers and teachers and 473,311 scholars, 1,260,558 volumes in the libraries. In five years there had been an increase of 32,741 officers and teachers and 152,681 scholars. During the same time there were 47,327 conversions. The missionary contributions had increased $60,000 over those of the year 1848.

CHAPTER XXIII.

GENERAL CONFERENCE OF 1852—EVENTS FOLLOWING.

The eleventh delegated and seventeenth General Conference met in Bromfield Street Church, Boston, May 1, 1852. Bishops Waugh, Morris, and Janes were present. Hedding had died, and Hamline was disabled by failing health. The Conference was composed of one hundred and eighty-eight delegates. Joseph M. Trimble was elected secretary, and C. Adams, B. Griffin, and W. M. Daily were elected assistants.

Bishops' address.

The bishops' address referred to Bishop Hedding, deceased, in highly appreciative terms, pronouncing him an administrative officer "unrivaled in the soundness of his opinions, the correctness of his constitutional views and legal decisions, and the dignity and urbanity of his manner." It maintained the character of the episcopacy as a general superintendency and not diocesan. The worldly-mindedness of many in the Church was deprecated, and the General Conference was urged to give special attention to the spirituality of the Church. The spiritual care of the children was urged. The change of ministerial probation from two years to four years was discussed, and its many advantages presented as follows: "1. The time of probation, as it now exists, is too short to allow such a development of candidates as to enable the Conferences to judge soundly of their suitableness for the itinerant ministry. Neither mental, nor religious, nor moral qualifications can be so fully exhibited, especially in the case of the traveling preacher, as to furnish reasonable data for an enlightened judgment on the part of an Annual Conference as to his fitness to be received into the regular pastorate of the Church. 2. The period is too brief to admit of physical developments so fully as to show that the candidate for the ministry has constitutional energies adequate to the work which is to be performed.

3. It will be in harmony with the established usage of our elder brethren, the Wesleyan Methodist Church, than whom, perhaps, no Christian Church has a more efficient organization and well-adjusted system of operation."

Many of the acts of the General Conference of 1852 were of unusual importance. Among them we notice:

Resignation of Bishop Hamline.

1. Bishop Hamline, who had been elected in 1844, after his masterly constitutional argument in the General Conference of that year, now tendered his resignation of that office. In that speech he had held that it was not true that "once a bishop, always a bishop;" and that Bishop Andrew could be legally relieved from his office. As long as health permitted Bishop Hamline had performed his work to the entire satisfaction of the Church; but now heart disease and nervous prostration wholly unfitted him for labor. His physician forbade any attempt to work. Consequently he sent to the General Conference on May 10, 1852, a letter tendering his resignation as bishop, accompanying it with his parchment of ordination as such. The letter of resignation was exceedingly delicate, tender, and sweet-spirited. It stood firmly by the principles which he had so forcibly advocated eight years before. It was the utterance of a heart that bore nothing but love and affection for his peers. The young Methodist may read it as a most remarkable production, and as an excellent example of epistolary literature.

The General Conference was at first reluctant to accept the resignation of Bishop Hamline, but at last it was accepted. Dr. Hibbard, his intimate friend and biographer, brings forward some reasons for this action. "The discussion of this report," says Hibbard, "prior to action, presented a scene of dignified sorrow, delicate appreciations, personal sympathies, and stern adherence to church principles rarely equaled in any deliberative body. On the one hand, to accept the resignation would settle forever the doctrine that a bishop of the Methodist Episcopal Church was an ecclesiastical *officer*, not representing a distinct priestly *order;* while, on the other hand, such an act would be a great loss to the Church and her episcopacy, and a seeming disrespect to the retiring bishop." There was a feeling that in the offer and acceptance of this resignation Bishop Hamline and the Church were indorsing the low church principle as to the orders in the ministry. It was establishing a precedent that in future years would be of great importance to the Church. It would meet the argument that Methodism holds to three orders of ministry, because she ordains her bishops. The bishops were instructed to address a letter to Bishop Hamline stating the regret of the Church at the necessity of this resignation.

"The resignation of Bishop Hamline," says Hibbard, "was the subject of criticism not entirely friendly by the Church, South. The case of Bishop Andrew, at the General Conference of 1844, as we have seen, forced the Southern delegates upon the ground of at least moderate Puseyism. Indeed, they never defined, logically or theologically, their own doctrine further than that it was assumed that in ordination the episcopal candidate received something which he thenceforward held through life, or till 'excommunicated by due process of trial.' According to this his rank must be priestly, not simply ecclesiastical; held *jure divino*, not *jure humano;* belonging to the essence, not the economy, of the Church; made to stand upon exact parity with the order of elder, only a grade higher. . . . There was a moral grandeur in the act of Bishop Hamline in resigning, of great significance, and while the Church regretted the fact they approved the principle involved in it. The right to resign, and of General Conference to accept, was according to the doctrine of Wesley, of Asbury, and of the Methodist Episcopal Church; and no act, simply ecclesiastical, has ever occurred in the history of our Church of broader import or more decisive influence upon its polity in the generation to come." *

2. In northern Ohio, from 1845 to 1848, there had been sharp discussion on the question of secret societies. One party held that it was wholly incompatible with Christianity to belong to a secret society. The other party

Secret societies.

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* Hibbard's *Biography of L. L. Hamline*, pp. 354, 368, 369.

denied this, and to a greater or less extent upheld the existence of these societies. The discussion waxed warm. It was finally taken up by the Church, and the North Ohio Conference in 1845 passed resolutions advising the ministers against uniting with secret societies. The particular society aimed at was the Masonic fraternity. Some of the ministers having subsequently united with such societies, in 1848 their character was investigated, and they were found guilty of imprudent conduct in disregarding the advice of the Conference. The matter was brought before the General Conference, which decided that the action of the North Ohio Conference "was unauthorized by the Discipline."

North-western Christian Advocate.

3. The book agents at Cincinnati were instructed to establish a depository at Chicago and publish a weekly paper there. At first it was proposed to call the paper the *Prairie*, but finally, to be in harmony with the family of Methodist papers, it was named the *Northwestern Christian Advocate.*

Elections.

4. In balloting for bishops four men were elected on the first ballot, namely, Levi Scott, Matthew Simpson, Osmon C. Baker, and Edward R. Ames. Scott was from the Philadelphia Conference; Baker, from the New Hampshire; Simpson and Ames, from the Indiana. Never before had two bishops been elected at the same time from one Conference. Thomas E. Bond was elected editor of the *Christian Advocate and Journal;* J. P. Durbin, missionary secretary; John McClintock, editor of *Quarterly Review;* William Hosmer, editor of *Northern Christian Advocate;* D. P. Kidder, editor of *Sunday-School Advocate;* William Nast, editor of *Christian Apologist;* Charles Elliott, editor of *Western Christian Advocate;* Leroy Swormstedt and Adam Poe, book agents at Cincinnati; T. Carlton and Z. Phillips, book agents at New York; J. V. Watson, editor of *Northwestern Christian Advocate;* S. D. Simonds, editor of *California Christian Advocate;* Homer J. Clarke, editor of *Pittsburg Christian Advocate;* William C. Larrabee, editor of *Ladies' Repository.*

Conferences.

5. There were formed nine new Conferences. The South-east Indiana Conference was formed from the Indiana, and the North-west Indiana from the North Indiana. The Kentucky, Wyoming, Cincinnati, Southern Illinois, Arkansas, Oregon, and California Conferences were the other new Conferences. The Liberia Mission was left, as before, unrepresented. The total number of Conferences, including the last, was thirty-nine.

New Catechism.

6. A new Catechism had been authorized in 1848, and the work was now presented and adopted as being satisfactory, and presenting what the Church desired. While not a copy of other existing catechisms, yet it was found that their "chief excellences have been combined and harmonized." It was commended because it was Arminian in theology, and "one Catechism" in plan, though issued in different numbers for the use of different periods and conditions of intelligence.

Sunday-schools and the Tract Society.

7. So much importance was attached to the relation of the Sunday-school to the Church that the male superintendent, when a member of the Church in full connection, was made a member of the Quarterly Conference, "with the right to speak and vote on questions relating to Sunday-schools." After a few years he was made a member with full power in the Quarterly Conference. It was also voted that there be established an organization to be known as the Tract Society of the Methodist Episcopal Church, "to diffuse religious knowledge, by the circulation of religious tracts and books, in the English and other languages, in our own and foreign countries."

Pewed churches.

8. "The question of pewed churches was brought to the attention of the Conference by an appeal from the action of the Ohio Conference in censuring one of its ministers. After considerable discussion the rule forbidding their erection was rescinded, and another adopted expressing the decided judgment of the Church in favor of free churches."*

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* Simpson's *Hundred Years of Methodism*, p. 164.

Classification of membership omitted.

It had been customary in reporting the membership of the Church to classify them as white and colored; but this General Conference ordered that all members should be classed under the same head. Since then the Methodist Episcopal Church has not in its publications distinguished as to the color of its members, but has considered them as being all of one color in the Lord.

After an unusually harmonious session the General Conference adjourned June 1. In the city where Jesse Lee, less than seventy-five years before, could find no place where he might preach except on Boston Common, and where he had wandered day after day in the effort to find a room he might rent in which to hold religious services, the General Conference of the same Church had been royally entertained. The influence of the Conference upon Boston Methodism was excellent. It gave it a forward movement that has borne fruit in many ways.

Events of the quadrennium.

This quadrennium was not noted for any great movement in Methodist ecclesiastical matters. The Church had reached a point where it could grow without embarrassment from the secessions of former years. The question of lay representation was agitated. Some conventions were held. Public sentiment was being manufactured and the Church educated to feel that possibly the admission of lay representatives in the General Conference would be beneficial. At any rate it began to be conceded that it might be tried without damage to the Church.

Education.

The North-western University, at Evanston, Ill., commenced its brilliant career during this period. It was projected in 1850. A charter was obtained in 1851. In 1853 Clark T. Hinman, D.D., was elected the first president. Land was purchased, and a temporary college building erected. A faculty was chosen in 1854, and the school opened November 1, 1855. Dr. Hinman dying, Rev. R. S. Foster, D.D., now bishop, was elected president in 1856. In 1860 Henry S. Noyes, A.M., became acting president, and served until 1869, when Rev. E. O. Haven, D.D., LL.D., afterward bishop, was elected president. Since then its presidents have been: Dr.

(now Bishop) C. H. Fowler, 1872–76; Dr. Joseph Cummings, formerly president of Wesleyan University, who died in 1890; and Dr. Henry Wade Rogers, the present incumbent.

Methodism was born in a college, and has fostered higher education from the first, and has not forgotten the theological education of its ministry. In 1855 the Legislature of Illinois granted a charter for a theological seminary to be located at Evanston, Ill. Mrs. Eliza Garrett, the widow of Augustus Garrett, by her will provided liberally for the endowment of this school. In the summer of 1856 a faculty was selected. Dr. John Dempster was, until his death in 1863, the senior professor, and among the other professors have been Drs. D. P. Kidder, Henry Bannister, F. D. Hemenway, Miner Raymond, and Dr. (now Bishop) Ninde. There was some opposition to the name of theological seminary, and it was therefore called, as a sort of concession, the Garrett Biblical Institute. The "name has grown respectable by honorable wear and use," and there can be no reason now for a change. As a biblical institute it has wrought a good work, educated many ministers who have taken high positions in the Church, and sent out godly men to cultivate Immanuel's land. In 1879 Dr. Ninde became president, and was followed by Dr. Ridgaway in 1884, who, with an able faculty, is doing grand work.

In 1851 Bordentown Female College, Bordentown, N. J., was founded; in 1853, Beaver College, Beaver, Pa.; in 1854, Fort Edward Collegiate Institute, Fort Edward, N. Y., Pittsburg Female College, Pittsburg, Pa., Moore's Hill College, Moore's Hill, Ind., and Umpqua Academy, Wilbur, Ore.; and in 1856, Chaddock College, Quincy, Ill.—the last for some years being conducted merely as a seminary. Other institutions of less note were also founded during this period.

Scandinavian Mission.

During this quadrennium many Scandinavians came to America, many of whom, after a time, were brought under the influence of Methodist preachers. Soon they began to write back to friends in Europe, and now and then a converted Scandinavian returned to his native land, his heart full of his new-found treasure. The simple story of the cross of

Christ, and the Holy Spirit coming into the soul, touched their hearts, and some were converted. They then asked Methodism to send them preachers. In 1853 the first Scandinavian Mission was begun in Norway. From Norway the work spread to Denmark. Next it reached Sweden. Now all three of these countries hear the preaching and teaching of Methodism, churches are built, souls are converted, and the kingdoms are feeling the gracious power.

CHAPTER XXIV.

GENERAL CONFERENCE OF 1856—EVENTS TO 1860.

THE twelfth delegated and eighteenth General Conference assembled in the State House of Indiana at Indianapolis, May 1, 1856. Bishops Waugh, Morris, Janes, Scott, Simpson, Baker, and Ames were present. William L. Harris was made secretary, and Benjamin Griffin, S. D. Simonds, John S. Martin, Jefferson Lewis, and James Hill assistant secretaries. Simonds declined to serve.

Foreign visitors.

From the British Conference came Rev. John Hannah, D.D., and Rev. Frederick James Jobson, two most worthy and cultured gentlemen, fine representatives of the Methodism of England. They were the first delegates since the visit of Dr. Dixon in 1848. Dr. Hannah was tutor at the Theological Institute at Didsbury, and was greatly esteemed as an able expounder of the Scriptures. Mr. Jobson was a much younger man than his companion, but "he was an earnest and powerful preacher, standing high among his brethren." After returning to England he was sent to Australia as the representative of English Wesleyanism. The public service of these men in America was highly edifying to Americans, and equally creditable to the Church they represented.

Rev. Robinson Scott was the representative from the Irish Conference. Dr. Scott was also commissioned to solicit money in America to aid in the establishment of the Methodist College, the Wesleyan connectional school at Belfast, Ireland. His efforts were crowned with success. The building was erected, and a college opened with Rev. William Arthur, A.M., as first president, and Dr. Scott as theological tutor. Mr. Arthur had been detached from the Wesleyan Church of England in order to undertake this work.

Rev. John Ryerson and Rev. Richard Jones represented the Wesleyan Methodist Church in Canada. An address was received from the French Conference, in which the progress of Methodism among the French people was well depicted. They showed how many doors were open for the entrance of Methodism in the south as well as the north of France, and that the want of men and means was all that hindered a large advance in the spread of the Methodist Church in that Roman Catholic country.

Address from the French Church.

The bishops' address at this time was more of a detail of the condition of the Church than had been given in previous addresses. They spoke of Bishop Scott's visit to Africa in 1852–53, to hold the Liberia Conference, which was followed by a long period of sickness contracted on the coast. They pointed out some changes of Discipline which would add to the efficiency of Methodism. They entered a strong plea for the establishment and building up of Methodist schools, and suggested that biblical schools for the training of young preachers be made responsible to the General Conference, so that their teaching and management should be in harmony with the Doctrines and Discipline of the Church. The publishing interests were carefully reviewed, showing that the Methodist periodicals had 295,461 subscribers, and that 9,097,840 single copies had been sent out in a year, and the *Sunday-School Advocate* had reached an unprecedented circulation of 114,692 subscribers. They presented the great work of the Missionary Society, recommended that provision be made for more efficient episcopal supervision in Africa, and lamented the difficulty of obtaining missionaries. Before closing they referred to the action of the Troy, Erie, North Ohio, and Wisconsin Conferences in asking for a change in the general rule on slavery, and discussed the question of the administration of the Church in territory where slavery existed. The spirit of the address was most excellent, and it was received in the same spirit by the General Conference.

Bishops' address.

At this session of the General Conference there were thirty-five petitions presented, representing about four hundred private and official members, praying for changes in the functions of presiding elders. Some wanted the presiding elder appointed to a charge and made chairman of a district; others, that each Annual Conference be left to regulate its own policy in regard to the matter; others, that Brooklyn, New York, and other large cities be left without presiding elders. There were also five remonstrances from Quarterly Conferences against any change. The deliberations resulted in no change being made.

Presiding eldership.

There was much discussion on the propriety of an extension of the time that a preacher might remain in one charge from two years to three years or more. The committee reported against a change, and their report was adopted by a vote of 127 to 91. This was only a case of hope deferred.

The time limit.

Permission was granted to the Liberia Conference to elect an elder in good standing to the office of bishop, and the bishops, or any one of them, were to ordain the man so elected, to have episcopal jurisdiction in Africa only.

Bishop for Africa.

The bishops were instructed to organize the German missionaries of the Methodist Episcopal Church in Germany into a Mission Conference. In September, 1856, the Mission Conference was organized by Rev. L. S. Jacoby, the superintendent of the Mission, with 9 traveling and 7 local preachers, 428 members, and 99 probationers. The next year (1857) Bishop Simpson made the first episcopal visitation. He greatly strengthened the cause and advanced its standing among the better class, and imparted to it a unity of spirit and concentration of purpose greatly needed. At first it had not the right of representation in the General Conference; but in 1868 it was granted the full rights and privileges of an Annual Conference, under the title of the Germany and Switzerland Conference, its territory including, besides Germany, the German-speaking sections of Switzerland and France. The influence of Methodism on Germany is steadily increasing.

German Mission Conference.

A paper was ordered to be published at Cincinnati for the use of the German Sunday-schools. The *Sonntagschul-Glöcke* was soon started, and has reached a circulation of 40,000 copies.

German Sunday-school paper.

A course of study for the German traveling preachers was adopted, which, while not including Greek and Hebrew, was intended to give a full and clear knowledge of systematic, historical, and practical theology. It served its purpose well, and has only been slightly modified since.

German course of study.

It being the fact that the colored youth were without means or opportunity for education, even in most of the free States, the question of how they should be educated was of serious import. The matter was duly considered by the Conference, and this body determined to indorse certain plans already proposed. The Wilberforce University, which was just coming into existence, became the center of this movement. Rev. Dr. John F. Wright, of Cincinnati, was one of its prime movers. In 1863 the university was transferred to the African Methodist Episcopal Church, and Bishop Payne was given the general supervision. It has been greatly useful.

Negro education.

Thomas Carlton and James Porter were elected book agents at New York; Leroy Swormstedt and Adam Poe, at Cincinnati; Abel Stevens, editor of *Christian Advocate and Journal;* Calvin Kingsley, editor of *Western Christian Advocate;* D. D. Whedon, editor of *Quarterly Review;* Daniel Wise, editor of *Sunday-School Advocate;* James Floy, editor of *National Magazine;* D. W. Clark, editor of *Ladies' Repository;* John P. Durbin, corresponding secretary of Missionary Society; F. G. Hibbard, editor of *Northern Christian Advocate;* Isaac N. Baird, editor of *Pittsburg Christian Advocate;* James V. Watson, editor of *Northwestern Christian Advocate;* William Nast, editor of *Christian Apologist;* Thomas H. Pearne, editor of *Pacific Christian Advocate;* Eleazer Thomas, editor of *California Christian Advocate;* Joseph Brooks, editor of *Central Christian Advo-*

Elections.

cate. The *California Christian Advocate*, at San Francisco, had been provided for in 1852, published for some time, and discontinued. It was now revived. The *Pacific Christian Advocate*, at Portland, Ore., and the *Central Christian Advocate*, at St. Louis, had been started as private enterprises, and were now adopted by the General Conference. Bishop Simpson and the Rev. Dr. John McClintock were elected delegates to the British Conference.

Chartered Fund divided.

During the quadrennium there had been an amicable division of the Chartered Fund with the Church, South, thereby obviating litigation and scandal. This action of the trustees was especially approved, as well as the principles on which it was effected.

Settlement with Church, South.

After a long and tedious effort there was effected a settlement between the Western Book Concern and the commissioners of the Church, South. The commissioners from the South, W. A. Smith, A. L. P. Green, and C. B. Parsons, made at last a proposition to J. F. Wright, E. Thomson, M. Marley, L. Swormstedt, and A. Poe, the commissioners of the Methodist Episcopal Church, to take $80,000, and the debts owing by the preachers in the Southern Conferences. This was accepted February 15, 1855, and a payment made on that day of $15,000. On November 1, 1856, and on the same day thereafter, for three successive years, a payment of $10,000 was to be made, with interest at six per cent. Books, to the amount of $20,000, were to be delivered within two years, and the final payment of $5,000 was to take place November 1, 1860. The debts of the Southern preachers were $12,926.61. A large number of these were outlawed, and many pronounced worthless. The General Conference fully approved of the acts of the commissioners, and the agreement was carried out to the letter. It was agreed that the New York Concern should pay $191,000 to the Church, South, and transfer the printing establishments at Richmond, Charleston, and Nashville, and the debts due from preachers residing within the geographical limits of the Methodist Episcopal Church, South.

A strong and earnest address was sent to the people on the subject of missions. Lay representation was again before the General Conference; but as there was no indication that any considerable portion of the Church desired it, any change at that time was considered inexpedient. A committee of five was appointed to revise the rituals of the Church, under certain restrictions and limitations. During the ensuing quadrennium the rituals were accordingly revised and published, though not adopted until 1864. Several new Conferences were formed, making forty-seven in all, besides the Liberia and German Mission Conferences.

Other legislation.

General Conference adjourned June 3, 1856. Never had a grander or more cultured body assembled in Indianapolis. A great blessing resulted to the Churches. Besides the delegates there were several hundred visitors from all parts of the country. Methodist laymen were taking a deep interest in the acts of the General Conference, and the power of the Church was being felt in every quarter.

Francis Burns bishop for Africa.

At the session of the Liberia Conference in January, 1858, Francis Burns was selected to be ordained missionary bishop. He came to the United States for his ordination, which occurred at the session of the Genesee Conference, October 14, 1858, Bishops Janes and Baker performing the ceremony. Bishop Burns was a native of Albany, N. Y., and was of pure African descent. His parentage was poor. When five years old he was sent to live with a farmer, who sent him to school for two winters and occasionally in the summer time. He was converted when fifteen years old. He was early impressed with the idea that he must preach, but could not follow the call until he was twenty-one, as he was bound to his master. When Rev. John Seys went to Liberia in 1834 Mr. Burns accompanied him as a "missionary teacher." He joined the Mission Conference in 1838, and was made its superintendent in 1851. Immediately upon being ordained bishop he returned to Liberia and entered heartily upon his work. Death overtook him at Baltimore, April 18, 1863, while on a visit to this country for the benefit of his health. Bishop Burns was a strong man, a Christian gentleman, and left his impress upon Liberia.

Death of Bishop Waugh.

Bishop Waugh was a Virginian, having had his birth in Fairfax County, Va., October 25, 1789. His death occurred in Baltimore, Md., February 9, 1858. When fifteen years of age he became a member of the Methodist Episcopal Church, and entered the Baltimore Conference in 1809. He was elected assistant book agent in 1828, with John Emory. Both of them afterward became bishops. He became principal agent in 1832, and in 1836 was elected bishop. For twenty-two years he served the Church faithfully in that high office; for six years as senior bishop. He was a man of strong constitution, of great power and influence, and abundant in labor.

Death of Dr. Watson.

Rev. J. V. Watson, editor of the *North-western Christian Advocate*, died October 17, 1856. He was born in England, but when quite young was brought to Indiana. He was a man of unusual force of character, preaching with great acceptability. As a writer on church polity he was clear and liberal. His sun set in the glory of a well-ordered life. On the death of Dr. Watson Dr. T. M. Eddy was elected editor and served until 1868. The *North-western Christian Advocate* has been recognized as one of the strong papers in Methodism, and has wielded a large influence in the Northwest.

India Mission.

It having been decided to open a Mission in India, Dr. William Butler was appointed to that work in 1856. He arrived with his wife at Calcutta in September. After careful inspection and consultation with the missionaries of other Churches already in India it was thought best that our Church should occupy as its special field the territories between the Ganges and the Himalayas. Work was accordingly begun at Bareilly, but was interrupted by the Sepoy rebellion of 1857. That, however, having been suppressed, the work was renewed and continued to spread until finally organized into a Mission Conference.

Troy University.

During this quadrennium began the existence of the ill-fated Troy University at Troy, N. Y. It was intended to be "a university in the broadest sense of that term." A building "incomparably superior to any other collegiate edifice belonging to the Methodist Episcopal Church" was erected in a commanding position, where it was visible for many miles. Dr. John McClintock was chosen president and nominally served in that capacity throughout the whole existence of the institution, but without a residence there. The acting president was Dr. James Strong. A faculty of unusual excellence was elected, and the university opened with brilliant prospects of success September 9, 1858. The financial panic of 1857 and the opening of the civil war in 1861, however, among other causes, plunged it into difficulties, and it was sold in 1863 to private parties and eventually found its way into the hands of the Roman Catholic Church.

CHAPTER XXV.

GENERAL CONFERENCE OF 1860—EVENTS FOLLOWING.

The thirteenth delegated and nineteenth General Conference convened at St. James's Hall, Buffalo, N. Y., May 1, 1860. The bishops, Morris, Janes, Simpson, Scott, Baker, and Ames, were present, and presided in turn. William L. Harris was made secretary. There were two hundred and twenty-one delegates. Several of these had been members of the memorable General Conference of 1844, and knew the trials through which the Church had come. Here were Alfred Griffith, of Baltimore Conference; John T. Mitchell, of Cincinnati; Henry Slicer and T. B. Sargent, of East Baltimore; F. G. Hibbard, of East Genesee; Peter Cartwright, of Illinois; J. M. Trimble, of Ohio; J. P. Durbin, of Philadelphia; and George Peck, of Wyoming. These men had not only beheld the battle from afar, but had taken part in it; and now, when there were ominous mutterings in the air, of political secession and civil war, they were not dismayed, but were ready at all hazards to obey the dictates of their consciences.

Bishops' address.

The address of the bishops was, as always, a valuable document, calmly and dispassionately reviewing the history of the past quadrennium, and pointing out such changes and improvements as it might be advisable to make. They expressed their belief that the Church, though now composed of forty-seven Annual Conferences, was still *E Pluribus Unum.* They referred in tender terms to the death of Bishop Waugh and of twelve members of the General Conference of 1856, who "were all good men and good ministers of the Lord Jesus Christ." They spoke of the visit of Bishop Simpson and Dr. McClintock to the British and Irish Conferences, and of Bishop Simpson to the French Conference, and of the appointment of a missionary bishop for Africa. They presented the work of education, with a recommendation that a general educational board be established; of the Sunday-school department, under whose supervision there were 732,592 scholars in the Sunday-schools; of the publishing interests, which represented a capital of $762,933; of the Tract Society, and the need of the publication of tracts in foreign languages; and of missions, both home and foreign, laying particular emphasis upon the fact that "the great hinderance in civilizing and saving the aborigines of the country arises from the destructive influence of vicious white men." They regretted the existence, especially in some large cities, of a system by which churches and ministers sometimes negotiated their own appointments without any consultation with the appointing authorities and without due regard to the state of their own Conferences or to what might be the disadvantages to other Conferences or churches or ministers, declaring this course to be un-Methodistic and fraught with unhappy consequences. They discussed the question of lay delegation, calling it a matter of expediency. They thought that there existed "great if not insuperable difficulties in the way of introducing lay delegates into the Annual Conferences as co-ordinate members of those bodies," but were of opinion that lay delegation might be introduced with safety, and perhaps advantage, into the General Conference in the form of "a separate house, the General Conference being composed of a house of clerical and a house of lay delegates, deliberating together, but voting as separate houses, and no action being valid without a majority of each, separately obtained." Finally, they laid before the Conference the vexed question of extending the pastoral term, deprecating a change, while frankly confessing that they did "not regard this as a matter of vital importance either way."

Visiting delegates.

Rev. Robinson Scott, D.D., was received as a delegate from the Irish Conference; Rev. Thomas Webster and James Gardner from the Methodist Episcopal Church in Canada. In place of delegates the British Conference sent an address; and an address was also received from the French Conference.

Elections.

Among the proceedings of this General Conference we may mention: 1. John P. Durbin was elected secretary of the Missionary Society, and William L. Harris assistant; Edward Thomson, editor of *Christian Advocate and Journal;* D. D. Whedon, editor of *Quarterly Review;* Daniel Wise, editor of Sunday-school books and papers; Calvin Kingsley, editor of *Western Christian Advocate;* D. W. Clark, editor of *Ladies' Repository;* William Nast, editor of the *Christian Apologist;* Thomas M. Eddy, editor of the *North-western Christian Advocate;* Charles Elliott, editor of *Central Christian Advocate;* Isaac S. Bingham, editor of *Northern Christian Advocate;* Samuel H. Nesbit, editor of *Pittsburg Christian Advocate;* Eleazer Thomas, editor of *California Christian Advocate;* and Thomas H. Pearne, editor of *Pacific Christian Advocate;* Thomas Carlton and James Porter, book agents at New York; and Adam Poe and Luke Hitchcock, book agents at Cincinnati.

The slavery question.

2. At this period political excitement inflamed the public mind, and in it the Church was necessarily involved. The slavery question became again one of unusual magnitude. The Methodist Episcopal Church began, after 1848, to push its way into the border slave States, and soon Conferences were therein formed. These border Conferences had more or less contention on the subject of slavery. Some individuals left the Church, and either united with the Church, South, or deserted Methodism altogether. That the question greatly agitated the Church is shown by the fact that from every section—east, west, north, and south—petitions and memorials were received, some asking that the rule on slavery remain unchanged, while the majority petitioned for a change. There had been sent to the Annual Conferences for their indorsement or rejection three plans or propositions for a change, known as the Cincinnati, Providence, and Erie propositions, because they originated in those Conferences. There were also received, opposed to a change, 137 direct memorials to the General Conference, signed by 3,999 persons, and petitions from forty-seven Quarterly Conferences; in favor of a

change, 811 memorials, signed by 45,857 persons, and petitions from forty-nine Quarterly Conferences. The matter was carefully considered by a strong committee, of which Calvin Kingsley, afterward bishop, was chairman, and two reports, a majority and a minority report, were presented to the General Conference. The change of rule had not been sanctioned by the requisite number of Annual Conferences; but by a vote of 155 to 58 the General Conference amended the chapter on slavery in the Discipline to read as follows:

" *Question.*—What shall be done for the extirpation of the evil of slavery? *Answer.*—We declare that we are as much as ever convinced of the great evil of slavery. We believe that the buying, selling, or holding of human beings, to be used as chattels, is contrary to the laws of God and nature, inconsistent with the Golden Rule and with that rule in our Discipline which requires all who desire to continue among us to 'do no harm, and to avoid evil of every kind.' We, therefore, affectionately admonish all our preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means."

Conferences.

3. New Conferences were formed, making a total of forty-nine, besides the Liberia and German Mission Conferences, and provision was made for forming a Rocky Mountain Conference at such time as the bishops might decide to be advisable. Within slave States were located the Baltimore, East Baltimore, Western Virginia, Missouri and Arkansas, Kentucky, and a part of the Philadelphia Conferences. The preachers and members within these bounds had many difficulties to contend with and hardships to endure. There were perils by day and night from the slave-holding oligarchy. The political conflict on the slavery question necessarily affected the Church and its friends.

Temperance.

4. The temperance question was fully considered, and the committee reported that in their opinion " the General Conference should at this particular juncture in the history of the Church and the country speak upon this subject in a way not to be misunderstood." They regarded it the duty

of ministers to preach expressly on the subject, and of both ministers and members to co-operate to secure laws prohibiting the traffic in intoxicating drinks. They recommended that unadulterated domestic wines be used for the sacrament, and condemned the use of wine or ale in the family; and they declared the renting of buildings for the sale of intoxicants, and the selling of grain where it is known to be used for the manufacture of intoxicating liquors, to be "contrary to sound Christian morals, and violating that rule which enjoins on us 'to do no harm, and avoid evil of every kind.'"

Book Concern.

5. The growth of the Book Concerns, both at New York and Cincinnati, for the four years had been remarkable. At New York the sales reached $1,175,867.29, being $175,133.11 over those of the preceding quadrennium. At the Western Concern the sales had been $877,214.68, or at the two Concerns $2,053,081.97. The circulation of periodicals and books bearing the Methodist imprint is only comprehended when it is remembered that behind the Concern is one of the most efficient agencies—the Methodist ministers—the world has ever known. Mr. Wesley early saw the value of a sanctified literature to the Church. This conviction he left to Methodism at large, and she has made herself famous, not only as an evangelical and spiritual Church, but as a reading people.

German Mission Biblical Institute.

6. The Mission Board had given close attention to the foreign mission work in Germany, in every way seeking to give success and strength to the work. They reported the founding of a biblical institute in the city of Bremen, "for the better preparing of young men for the work in Germany," which was approved and adopted by this General Conference. This institute grew out of a great necessity. Three young Germans in Bremen desired to enter the Methodist ministry, but could not obtain the preparation they desired. The Methodist church in Bremen in 1858 determined to open such a school on condition that the Mission Board should sanction it. A school of three students was opened. The German missions responded well to its support. The Missionary Board at New York gave their sanction. Dr. L.

S. Jacoby became director and Rev. William Schwartz professor of theology. Seven students were enrolled in 1859, and a building was dedicated in 1860. In 1861 Dr. W. F. Warren, of the New England Conference, became professor of theology in the institute. The school was eminently successful, and larger quarters being required, Mr. J. T. Martin, of Brooklyn, N. Y., gave $25,000 for a building. It was erected in Frankfort-on-the-Main in 1867, the school transferred from Bremen, and the name changed to "Martin Mission Institute." Dr. (now bishop) Hurst became professor of theology in 1866. The institute is in a flourishing condition, has accomplished untold good, and has been the place where "most of the preachers of the Germany and Switzerland Conference have received instruction." The institute has made in the past twenty-five years a marked impression upon the German theology. It is a leaven, and is leavening the whole lump.

Sunday-School Journal.

7. The New York book agents were instructed to publish monthly a paper for Sunday-school teachers. This was commenced in 1861, with John H. Vincent, now bishop, as editor. It was first published as an eight-page quarto, but now contains fifty-six large octavo pages. It has a large circulation, not confined to the Methodist denomination.

Centenary of American Methodism.

8. Methodism was planted in America about 1766. A century had now nearly passed. The matter of properly observing the centennial anniversary was considered, and recommendation made to the Annual Conferences and membership to appropriately celebrate the occasion. All ecclesiastical bodies included in the Methodist family in the United States and British possessions in North America were invited to unite in such celebration. A committee of correspondence was appointed to make preliminary arrangements for the event by correspondence with other Methodist bodies. As there would be another General Conference before the occasion of the celebration, the details were laid over to await the action of that body.

9. For several years the subject of lay representation in the

Lay representation.

Annual and General Conferences had been agitated. From 1828, when the Methodist Protestant secession occurred, there had existed an element which favored it. Every advantage had been presented and urged in its strongest light. Many memorials and petitions praying for its adoption were sent to this General Conference, which were carefully considered. Majority and minority reports were presented. The majority report proposed a plan for lay delegation in the General Conference, which was to be submitted to the several Annual and Quarterly Conferences. If sanctioned by these bodies it was then to become a law "upon the concurrent action of a majority of the next General Conference." The plan proposed was very nearly that which was adopted in 1872, and is still in operation, but differed from it in providing for an equal representation of lay and clerical delegates. The minority report was opposed to any attempt to introduce lay delegation, "in view of the general satisfaction of the laity with the government of the Church," and of the small desire of the Annual and Quarterly Conferences for its introduction. These reports were referred to a committee of three, who substituted a report which was adopted. It affirmed a readiness to introduce lay delegates into the General Conference when satisfied that the Church desired it. A method was provided for ascertaining the desire of the Church, through a vote of the male members of the Church, over twenty-one years of age, in full connection. Due notice of this election was to be given on two successive Sundays. It was to occur between the Annual Conferences of 1861 and 1862, and to be by ballot. The Annual Conferences of 1862 were also to vote on the subject. The results of these votes were to be laid before the General Conference in 1864.

Education.

10. The desirability of a board of education, to have a general oversight of all the educational work of the Church, was stated by the Committee on Education. Competent persons were appointed to mature and present to the next General Conference a plan for the organization of such a board. The undue "multiplication of literary institutions" of a high grade without suitable endowments, by which existing and

established institutions had been seriously crippled; the want of some established and responsible means of communication between teachers desiring employment and those needing their services, and the "neglect of young men of piety and promising talents who are without the necessary means for securing a thorough intellectual training," were among the reasons which demanded this new movement in Methodism.

"Nazarite" movement.

11. In Western New York, about 1855, there arose "unpleasant contests" in several churches "in reference to the organization of societies in the Church, which professed to desire its purification, but which were conducted in opposition to its Discipline and its economy. The members of these associations were usually distinguished by the term 'Nazarites.' Several ministers had been tried for matters growing out of these associations, some of them for insubordination and others for falsehood, had been expelled by the Genesee Conference, and had given notice of their appeal to the General. Conference." It was in the year 1857 that Rev. B. T. Roberts was tried in the Genesee Conference for "immoral and unchristian conduct," and, being found guilty, the Conference sentenced him to be rebuked by the bishop. The next year, having repeated his offense, he was charged with contumacy and expelled. Also a like charge was brought against Rev. Joseph McCreery, and, being found guilty, he also was expelled from the ministry and the Church. "Notwithstanding their expulsion they had continued to preach and to organize societies in defiance of church order." This conduct greatly disturbed many circuits and stations.

Members tried and expelled.

Free Methodist Church organized.

Their appeal was presented to the General Conference, and strongly advocated by eloquent ministers, but they had so flagrantly violated the church law after their trial and appeal that it was not entertained. August 23, 1860, at a convention held at Pekin, Niagara County, N. Y., the Free Methodist Church was organized. Their convention was "composed of laymen and ministers who were then, or had been, members of the Methodist Episcopal Church." The Free Methodists discarded the episcopacy and substituted a general superintendent elected for four years. They have General, Annual, District, and Quarterly Conferences. The lay representation is equal to that of the ministry. Class-meetings are retained, and attendance is made a test of membership. Instead of the presiding elder there is a "district chairman." The Articles of Religion of the Methodist Episcopal Church are retained, with two additions, the first on entire sanctification, the second on future rewards and punishments. Members of the Free Methodist Church are required to lay aside all superfluous ornamentation in dress, not to unite with any secret society, and not to use intoxicating liquors or tobacco, except as medicine.

"The Methodist."

In a short time after the adjournment of the General Conference there was started in New York a weekly paper, called *The Methodist*, in the interests and for the advocacy of lay representation. It was ably edited from the start, and filled a niche unoccupied in the field of independent religious journalism. It ably advocated the cause in every possible manner. No one can tell what it might have accomplished had not the rebellion broken out and turned the public attention to the salvation of the country. "National questions, for a time, took precedence of all others." When the vote ordered by the General Conference upon the question of lay delegation was taken only a small proportion of the members of the Church participated, 28,884 voting for the change, and 47,855 against it, while the ministers were even more largely against it. In 1882 *The Methodist* was purchased by the New York Book Concern and merged in *The Christian Advocate.*

Clouds of war.

Mr. Lincoln was nominated for President of the United States in May, 1860, by the Republican party. Mr. Douglas was the candidate of the Northern Democracy, and Mr. Breckinridge of the Southern. The ever troublesome question of slavery was the central thought in these parties. The action of the Methodist Episcopal Church in taking an advanced position on the question necessarily drew her into the conflict. The extremists of the South went to great lengths in their antagonisms and in persecution of the members, and especially the preachers, of the Methodist Episcopal Church. On September 13, 1860, Rev. Anthony Bewley, a member of the late General Conference, was hung at Fort Worth, Tex., by a mob, for no other reason than that he was a preacher in the Methodist Episcopal Church. On March 13, 1859, while Bishop Janes was holding religious services at the Arkansas Conference, and just as he was announcing his text, on Sabbath morning, Judge Roberts, with a crowd, entered the church and ordered the bishop to leave within two hours, announcing that if the Church did not cease to operate in Texas "blood would be shed, and the responsibility would be on the bishop and Conference." The clouds gathered blacker and thicker. Mr. Lincoln was elected President in November, 1860, and on the 4th of March, 1861, was inaugurated. Treason was every-where. Friends became suspicious of each other. Who was loyal? Sumter was fired upon and fell. South Carolina seceded from the Union. One after another of the slave States of the South followed. These elements gravitated toward a common center, and the Southern Confederacy was formed. Thus had been done for the Union what had been done for the Methodist Episcopal Church in 1844 and 1845. There was a secession in each case. In 1845 the Church had only moral and spiritual weapons with which to resist its enemies; but in 1861 the government had arms, patriotism, and moral power to crush rebellion and root out slavery.

Soldiers to the front.

The times were dangerous; but, "inspired by patriotism, devoted to the government of their country, and opposed to slavery, which had already rent and torn their Church, it is not surprising that a very large number of the young men of the Methodist congregations, as well as of all the other Churches and of the community generally, volunteered for the army. Through these dreadful years of bloody contests large numbers of the members and friends of the Church fell while supporting the banner of their country." * Said M. F. Odell, member of Congress from Brooklyn, N. Y., "that among the most patriotic in the land were the members of the Meth-

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* Simpson's *Hundred Years of Methodism*, p. 176.

odist Episcopal Church." He had been informed by the President that no Church had given its ministers and men more freely than the Methodist Church all over the land."* Colonel J. H. Perry, of New York East Conference, fell at his post at Fort Pulaski, Ga. Colonel Granville Moody, of Cincinnati Conference, whose stirring words at Murfreesborough have become historic, did good service. Colonel M. McCarter, of the Philadelphia Conference, Chaplain J. H. Lozier, of South-eastern Indiana Conference, Chaplain A. Eddy, of North Indiana Conference, and a half thousand more, with two hundred thousand laymen and ministers in the rank and file, might be mentioned. They were an honor to the Church and country. They were pious and patriotic. They were unflinching in time of greatest peril. Their memory is fragrant, and their example is inspiring.

Emancipation.

"This era was remarkable for one of the most wonderful facts of history." It was one in which all the Churches, and especially the Methodist Episcopal, as well as the country, were deeply interested. "The Proclamation of Emancipation was issued by President Lincoln in September, 1862, conditioned on the continuance of the rebellion; and on the 1st of January, 1863, that proclamation was made final. Thus the manacles were struck from nearly four millions of human beings, and from that time forth they were to some extent employed in the army. It was the general conviction that God had permitted this great struggle to occur to end the system of slavery. Statesmen had anxiously sought, but were unable to find, a proper mode of relief. Instead of gradual emancipation advancing, as had been hoped, slavery had assumed a more aggressive attitude, and had shown a bolder determination to extend its area. So far as human vision can perceive, in no other way could this evil have been so speedily and so successfully terminated. It was permitted to become the agent of its own destruction. The rebellion was commenced by the South. A leading orator had boasted that he would call the roll of his slaves on Bunker Hill. The South fired the first gun, made the first attacks, and precipitated the nation into the fearful struggle which resulted, under the blessing of God, in the abolition of slavery, and in the strengthening and consolidation of the general Union. In this issue the Church most heartily rejoiced." *

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* *Methodist Quarterly Review*, 1863, p. 436.

Education.

The period of the rebellion was not favorable to the work of the development and planting of educational enterprises, but nevertheless some good work was wrought during these dark days. At Jackson, Mich., as early as 1835, the Spring Arbor Seminary had been established, but in 1839 it was removed to Albion, and the name changed to Wesleyan Seminary. In 1850 it was again changed to Albion Female Collegiate Institute and Wesleyan Seminary. In 1861 the institution took its present name, Albion College. It has grown to be a power in Methodist education in Michigan.

For some years there had been at the Baldwin University, Berea, O., a German department designed especially for the education of German candidates for the ministry. This department prospered, and in 1864 German Wallace College was organized under the charter of Baldwin University. Within its sphere it has exerted a wide influence.

German orphan asylums.

During the war many German children were left orphans. The German Methodists cared for them. At Warrenton, Mo., an asylum was opened in 1864. This was soon filled with about one hundred German children whose fathers had fallen in the defense of the Union cause. The German Orphan Asylum at Berea, O., was established about the same time. It has a fine property, owned by the Central German, Chicago, and East German Conferences, and located near the German Wallace College. It has accomplished an untold amount of good, and has reared many orphans in a great Christian family, educated them, and sent them out to the world to be useful Christian citizens.

Union Chapel was organized in Cincinnati, O., in 1849. The property was deeded to trustees in trust for the society, and not to the Methodist Episcopal Church. This fact did not

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* Simpson's *Hundred Years of Methodism*, pp. 177, 178.

appear at the time. There seems to have been an avowed purpose to change some of the customs of Methodism. It was supposed to be a Methodist Episcopal Church. In 1859 Rev. George C. Robinson was appointed pastor, and served for some time acceptably. Health failed, and Rev. W. A. Snively, a supernumerary of the East Baltimore Conference, finished out the year. Bishop Morris was besought to transfer Mr. Snively to the Cincinnati Conference, and appoint him to Union Chapel. This the bishop declined to do. The official board had declined to aid in the support of the presiding elder, "on the ground that the services of that officer were not required." Rev. G. C. Crum, D.D., was appointed pastor. The church refused to receive him. Bishop Morris then ordered the church to be left off the list of appointments in the Cincinnati Conference. The official board appealed to the General Conference of 1864. The case was brought before that body, and it indorsed the action of Bishop Morris as being in perfect accord with the law of the Church.

Union Chapel, Cincinnati.

One thing in Methodist history during this period is gratifying to loyal Methodists—the great influence of our bishops abroad in giving a right understanding of the causes of the great rebellion and the success of the government in maintaining the Union. Bishops Janes and Simpson during this time visited England and the Continent. Both of these strong men, by addresses and sermons, publicly presented the cause of the United States. They stated clearly the situation of affairs, the resources of the nation, the resolute determination of Union men, the steadiness and valor of the army. In private they constantly demonstrated the necessity for upholding the Union in the interests of public morality, the Church, and humanity in general. They won friends for the Union wherever they went. Their earnest eloquence charmed listening thousands into real sympathy.

Influence of the bishops in Europe.

The subject of lay delegation gathered force. On the 18th of May, 1864, a convention of representative laymen assembled in Philadelphia, Pa. The subject was very fully discussed in a calm and brotherly manner. On

Lay delegation.

May 19 a committee from this convention was received by the General Conference, and Dr. James Strong, secretary of the laymen's convention, presented an admirable address, which was received and referred to the Committee on Lay Delegation.* *The Methodist* was constantly publishing strong articles, presenting in the best light every aspect of the subject, and the desirableness and need of laymen in the councils of the Church, and also admitted articles advocating the opposite view. Conventions were held in various parts of the country, and, as the great disturbance of war was being somewhat allayed, this cause gained ground. It took much argument to root out the sad influence of the secession of 1828 and the unfortunate discussions that had grown out of that movement for lay representation. The friends of the movement were now proceeding on a more sensible and commendable basis than in former years.

Statistics.

At the close of this quadrennium the Church had 928,320 members, showing a decrease of 66,127, which could easily be accounted for by the prevalence of the civil war. There were 6,821 traveling preachers—a decrease of 166. Of local preachers there were 8,205—an increase of 17. One cannot remember the fearful condition of the country during these three years, and see how well the Church maintained herself, without praising God for the Church and for Christianity.

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* See Appendix to General Conference proceedings of 1864, pp. 409–411.

CHAPTER XXVI.

THE GENERAL CONFERENCE OF 1864—THE EVENTS OF THE QUADRENNIUM, 1864–68.

On Monday morning, May 2, 1864, the fourteenth delegated and twentieth General Conference of the Methodist Episcopal Church assembled in Union Church, Philadelphia. The bishops, Morris, Janes, Scott, Simpson, Baker, and Ames, were present. William L. Harris was elected secretary. The Conference sat amid the closing months of the great rebellion, though at the time it looked as if the civil war might continue for two or three more years. The awful gloom that had been over the land from 1861 had in part lifted, for men saw that the Union was sure ultimately to triumph. Within the nation were forces capable of self-preservation. Those who had fought the great sin of slavery, and had expected to die before the day of its abolishment should come, had been gladdened by the full emancipation of the thousands who had so long wailed in bondage. The changed relations of the slave and master had placed upon the Church new responsibilities. Territory that had been necessarily closed to the Methodist Episcopal Church was now thrown open, and into this the Church must go. There was a consciousness of responsibilities and duties toward those whose life had been that of bondage, and the Church took them up with a will, planned admirably, set forces at work to accomplish its purposes, and trusted God to give success.

Bishops' address.

The bishops referred in their address to the sad state of the country during the quadrennium, but rejoiced in the loyalty of preachers and people. All the Conferences had met at the time and place designated, except two—the Missouri and Kentucky. While on the extreme war border there had been some derangement of the districts and circuits there had generally been a most cheering and wonderful progress. In some parts of the Church there had been a falling off of membership, but all this was accounted for by the war. The value of church property had somewhat increased, so that it amounted to $20,830,554. The missionary interests of the Church were never in so prosperous a condition. While the country was in a state of civil war not a mission field had been abandoned or a missionary called home. Bishop Burns, the missionary bishop for Africa, had died in Baltimore, April 18, 1863, which left an important field to be supplied. The Book Concern at the breaking out of the rebellion appeared to be in great danger, but God had blessed the efforts made in its behalf. Some old fields had ceased to be productive, but other fields were opened, and the publishing interests were never in a more prosperous condition. The Book Concern was able in 1863 to declare a dividend to each Annual Conference of $400. They spoke encouragingly of the Garrett Biblical Institute and the noble work it was doing. While they lamented the death cf John Dempster, the pioneer of Methodist theological education, they were satisfied that this work would go on to the glory of God. The bishops recommended that advanced steps should be taken for the increased efficiency of the Church among the colored people. The centennial of American Methodism was again brought before the General Conference, and recommendation made that it be properly observed.

Bishop Morris's semi-centennial sermon.

The venerable senior bishop, Morris, was invited to deliver a semi-centennial sermon before the General Conference, as he had just completed half a century in the Methodist ministry. On the 10th of May, before this honorable body, he preached one of his characteristic sermons. The text was Isa. lix, 21. His closing words were full of prophetic instinct. "We believe, also," said he, "that the Southern rebellion will be crushed, slavery abolished, the union of the States restored, a permanent peace established, and last, though not least, after all this, we shall have such a revival of the work of God as the world has never seen. We have the dawning of this glorious day already, and we believe the sun will soon arise in full splendor, and from every hill and valley will go up the shout, 'Halleluiah! the Lord God omnipotent reigneth.'"

Official visitors.

The official visitors were highly cultured and leading men in their various denominations. Rev. W. L. Thornton, A.M., came from the British Conference; Rev. Robinson Scott, D.D., from the Irish Conference; Revs. James Gardiner and Samuel Morrison, from the Methodist Episcopal Church, Canada; and Rev. John Carroll and Rev. Dr. S. S. Nelles, from the Wesleyan Methodist Church, Canada. The addresses of these representatives showed that Methodism had no need to fear that either grace or culture was dying out in any of her branches.

Among the proceedings we mention the following:

Extension of ministerial term.

1. For several years there had been an agitation of the question of extending the term of ministerial service in the same charge. Originally there had been no limit. In 1804 a limit of two years was imposed. In 1864 the term was extended to three years. No further extension was made until 1888, when the term was finally lengthened to five years.

Trustees for the Church.

2. The necessity for some provision for holding certain properties that were left to the Methodist Episcopal Church led this General Conference to provide for a board of trustees to be properly incorporated. Soon afterward they were incorporated by the legislature of Ohio.

Church extension.

3. A long-felt want of some properly equipped society for the supervision of the work of church-building, and the extension of the Church into destitute and frontier portions of the country, was supplied at this time by the formation of the Church Extension Society. Rev. S. Y. Monroe, D.D., was its first corresponding secretary. After his untimely death Rev. Dr. A. J. Kynett, of Upper Iowa Conference, was appointed. The career of this society has been one of unparalleled success. There have been built thousands of churches through its instrumentality. It has created a style of architect-

ure which has greatly beautified the churches of Methodism. Its good work has only been bounded by its resources.

Slavery.

4. The question of slavery, which had so long troubled the Church, and especially the General Conference, arose again. There were two reports, but the majority report was adopted by a vote of 207 to 9. The rule on slavery was made to forbid "slave holding, buying or selling slaves."

Address to President Lincoln.

5. Bishop Ames, Joseph Cummings, George Peck, Charles Elliott, and Granville Moody were appointed a committee to visit Washington, bearing an address to the President of the United States, with the assurances of the loyalty and steadfastness of the Methodist Episcopal Church. They proceeded to that city, called on President Lincoln, and presented to him the address. President Lincoln made a short but excellent reply, which was received with delight by the whole Church. The address of the General Conference was as follows:

"*To his Excellency Abraham Lincoln, President of the United States:*

"The General Conference of the Methodist Episcopal Church, now in session in the city of Philadelphia, representing nearly seven thousand ministers and nearly a million of members, mindful of their duty as Christian citizens, takes the earliest opportunity to express to you the assurance of the loyalty of the Church, her earnest devotion to the interests of the country, and her sympathy with you in the great responsibilities of your high position in this trying hour.

"With exultation we point to the record of our Church as having never been tarnished by disloyalty. She was the first of the Churches to express, by a deputation of her most distinguished ministers, the promise of support to the government in the days of Washington. In her Articles of Religion she has enjoined loyalty as a duty; and has ever given to the government her most decided support.

"In this present struggle for the nation's life many thousands of her members, and a large number of her ministers, have rushed to arms to maintain the cause of God and humanity. They have sealed their devotion to their country with their blood on every battle-field of this terrible war.

"We regard this dreadful scourge now desolating our land and wasting the nation's life as the result of a most unnatural, utterly unjustifiable rebellion, involving the crime of treason against the best of human governments, and sin against God. It required our government to submit to its own dismemberment and destruction, leaving it no alternative but to preserve the national integrity by the use of the national resources. If the government had failed to use its power to preserve the unity of the nation and maintain its authority, it would have been justly exposed to the wrath of Heaven and to the reproach and scorn of the civilized world.

"Our earnest and constant prayer is, that this cruel and wicked rebellion may be speedily suppressed; and we pledge you our hearty co-operation in all appropriate means to secure this object.

"Loyal and hopeful in national adversity, in prosperity thankful, we most heartily congratulate you on the glorious victories recently gained, and rejoice in the belief that our complete triumph is near.

"We believe that our national sorrows and calamities have resulted in a great degree from our forgetfulness of God and oppression of our fellow-men. Chastened by affliction, may the nation humbly repent of her sins, lay aside her haughty pride, honor God in all future legislation, and render justice to all who have been wronged.

"We honor you for your proclamation of liberty, and rejoice in all the acts of the government designed to secure freedom to the enslaved.

"We trust that when military usages and necessities shall justify interference with established institutions and the removal of wrongs sanctioned by law, the occasion will be improved, not merely to injure our foes and increase the national resources, but also as an opportunity to recognize our obligations to God and to honor his law. We pray that the time may speedily come when this shall be truly a republican and free country, in no part of which, either State or Territory, shall slavery be known.

"The prayers of millions of Christians, with an earnestness never manifested for rulers before, daily ascend to heaven that you may be endued with all needed wisdom and power. Actuated by the sentiments of the loftiest and purest patriotism, our prayer shall be continually for the preservation of our country undivided, for the triumph of our cause, and for a permanent peace, gained by the sacrifice of no moral principles, but founded on the word of God, and securing in righteousness liberty and equal rights to all.

"Signed in behalf of the General Conference of the Methodist Episcopal Church. JOSEPH CUMMINGS, *Chairman.*"

The President replied as follows:

Lincoln's reply.

"GENTLEMEN: In response to your address allow me to attest the accuracy of its historical statements, indorse the sentiments it expresses, and thank you in the nation's name for the sure promise it gives.

"Nobly sustained as the government has been by all the Churches, I would utter nothing which might in the least appear invidious against any. Yet without this it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, is, by its greater numbers, the most important of all. It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to heaven, than any. God bless the Methodist Church! bless all the Churches! and blessed be God! who in this our great trial giveth us the Churches.

"[Signed] A. LINCOLN."

State of the country.

6. An important paper was presented to the General Conference regarding the state of the country. The Church fully realized the perils which threatened the nation. The action of the Conference cannot be better told than in the words of the resolutions:

"*Resolved*, That in this hour of the nation's trial we will remember the President of the United States, all other officers of the government, and our army and navy, in never-ceasing prayer.

"*Resolved*, That it is the duty of the government to prosecute the war with all its resources of men and money till this wicked rebellion shall be subdued, the integrity of the nation shall be secured, and its legitimate authority shall be re-established, and that we pledge our hearty support and co-operation to secure this result.

"*Resolved*, That we regard our calamities as resulting from our forgetfulness of God, and from slavery, so long our nation's reproach, and that it becomes us to humble ourselves and forsake our sins as a people, and hereafter, in all our laws and acts, to honor God.

"*Resolved*, That we will use our efforts to secure such a change in the Constitution of our country as shall recognize the being of God, our dependence on him for prosperity, and also his word as the foundation of civil law.

"*Resolved*, That we regard slavery as abhorrent to the principles of our holy religion, humanity, and civilization, and that we are decidedly in favor of such an amendment to the Constitution and such legislation on the part of the States as shall prohibit slavery or involuntary servitude, except for crime, throughout all the States and Territories of the country.

"*Resolved*, That while we deplore the evils of war that has filled our land with mourning we rejoice in the sublime manifestations of benevolence it has developed, as seen in the Sanitary and Christian Commissions, and in the associations formed to aid the vast multitudes who have recently become freemen, and that we pledge to these institutions our hearty co-operation and support."

Missions and Mission Conferences.

7. It was recommended that the first regular prayer-meeting of each month be set apart as a concert of prayer for missions. It was resolved that our foreign missions should be organized into Annual Mission Conferences as soon as their condition should render such organization practicable. But three limitations were placed on the privi-

leges of these Mission Conferences. They were not to send delegates to the General Conference, were not to draw dividends from the Book Concern, and were not to vote on constitutional questions. The Liberia Conference was authorized to elect, by a two-thirds vote, an elder in good standing in the Methodist Episcopal Church, and the bishops were to ordain him a bishop, his episcopal jurisdiction to be expressly confined to Africa. Rev. John Wright Roberts was afterward elected to this office. He came to the United States, was ordained in St. Paul's Methodist Episcopal Church, New York, June 20, 1866, and on the 25th returned to Liberia.

Education.

8. The subject of education was carefully canvassed, and an effort made to devise a uniform system. A committee appointed by the General Conference of 1860 to prepare a plan for the organization of a permanent board of education had studied the situation for four years, and collected by correspondence full statistics of the schools of the Church, but had found themselves unable to fix upon any practicable plan for the organization of such a board, and no definite steps for such organization were taken by this General Conference. Educational conventions had been held in various parts of the country with marked success, and considerable public interest was awakened in this department of church work. The relation between sanctified education and the spread of the Gospel was brought by the action of the General Conference prominently before the minds of Christians. The duty of supporting these educational enterprises by gifts of money was emphasized. The necessity for aid to be extended to needy and deserving young men who were preparing for the ministry was urged with great power. The Biblical Institute at Concord, N. H., and the Garrett Biblical Institute at Evanston, Ill., were commended. The Church was fully committed to the cause of ministerial education. It was made the duty of each preacher in charge to preach on the subject of education once each year, and distribute tracts or other literature on this subject. Collections were recommended to aid this work.

9. The question of lay delegation had been agitated to some

extent during the four years. During the present session a convention of laymen was held in Philadelphia to further the movement, and an address, signed by Thomas Kneil as president and James Strong as secretary, was presented to the General Conference. It clearly discussed the subject from a layman's stand-point, and insisted that the successful carrying forward of the plans of Christ rests "upon the mutual concurrence of the ministry and the people." The General Conference re-affirmed its approval of "lay representation in the General Conference whenever it shall be ascertained that the Church desires it," but could as yet see no such declaration of the popular will as to justify the taking of advanced action in relation to it.

Lay delegation.

10. The German Methodists had asked the General Conference of 1860 to provide a new and more suitable hymn-book for their use. C. Yost, J. Rothweiler, G. L. Mulfinger, J. L. Walther, J. H. Barth, and William Nast were appointed to prepare such a hymn-book. At this General Conference they presented their work, which was accepted and afterward published. The book contained seven hundred hymns, so arranged as to present a systematic classification based upon the theology of Methodism.

German hymn-book.

11. The German work had so grown in magnitude and importance that it became necessary to erect the work into distinct Conferences. Up to that time it had been customary to arrange the German work in an American Conference so that one or more German presiding elders should serve all the German charges within its bounds. This was distasteful to the Germans, and they petitioned the General Conference for separate Annual Conferences. Three German Conferences were accordingly formed, and provision was made for the eventual formation of a fourth.

German Conferences.

12. For some years a feeling had existed that the ritual of the Church might be advantageously revised. While Methodism is far from being a ritualistic Church, still it is necessary that there shall be some forms for the proper celebration of the sacraments, ordinances, and certain

Revision of ritual.

other services of the Church. The ritual in general is an abridgment of that of the Church of England. A committee, with Dr. (afterward bishop) Clark as chairman, had been, by direction of the General Conference of 1860, at work upon a revision, which was presented at this session. The revised ritual was examined, carefully considered, and at last adopted, and still continues to be the authorized ritual of the Church.

Elections.

13. Davis W. Clark, Edward Thomson, and Calvin Kingsley were elected and consecrated bishops. They were three of the strong men of American Methodism. Thomas Carlton and James Porter were elected book agents at New York, Adam Poe and Luke Hitchcock at Cincinnati; J. P. Durbin, corresponding secretary, and W. L. Harris and J. M. Trimble, assistant corresponding secretaries of the Missionary Society; Daniel Curry, editor of *Christian Advocate and Journal;* D. D. Whedon, editor of *Methodist Quarterly Review;* Daniel Wise, editor of Sunday-school books and papers; William Nast, editor of *Christian Apologist;* B. F. Crary, editor of *Central Christian Advocate;* S. H. Nesbit, editor of *Pittsburg Christian Advocate;* E. Thomas, editor of *California Christian Advocate;* T. M. Eddy, editor of *North-western Christian Advocate;* J. M. Reid, editor of *Western Christian Advocate;* I. W. Wiley, editor of *Ladies' Repository;* Stephen D. Brown, editor of *Pacific Christian Advocate;* J. T. Peck, editor of *Northern Christian Advocate.* The last two declined, and H. C. Benson and D. D. Lore were respectively elected in their places.

Other legislation.

14. The bishops were authorized to appoint members of Annual Conferences as chaplains to hospitals, prisons, and in the army or navy for a longer period than three successive years. It was enacted that no member of the Church should be allowed to preach without a license. It was ordered that ministers of the Methodist Episcopal Church, South, desiring to unite with the Methodist Episcopal Church, be received on the same conditions as those from other branches of Methodism, "provided they give satisfactory assurances to an Annual or Quarterly Conference of

their loyalty to the national government and hearty approval of the antislavery doctrine of the Church." The session closed with fifty-four established Conferences and provision for another—the East German—besides the Mission Conferences.

The General Conference adjourned on May 27, 1864, after a most profitable session and a thorough canvass of the Church in all of its multiplied departments and interests. While the fortunes of war had been antagonistic to Christianity the Methodist Episcopal Church stood firm, and grew even stronger during those troubled times. Never for a moment was the Church disloyal to the national government.

Work in the South.

As early as 1864 several ministers who had left the Methodist Episcopal Church, South, were admitted to the traveling connection in the Kentucky Conference. Tennessee was still unsettled. Both armies were tramping there; "but loyal Methodists besought the Church to come to them." The Mount Sterling District of the Kentucky Conference was formed in eastern Kentucky and Tennessee in 1864, and D. L. Barrow was made presiding elder. The preachers who first entered the work in Tennessee, "and others who joined them afterward, engaged actively in traveling through the country, as they had opportunity, preaching and delivering addresses, setting forth the purposes for which they were there, and what they proposed to do. They invited all who desired to belong to the Methodist Episcopal Church as it was before the division of 1844, to come together and become so enrolled, with no other tests or conditions than those laid down in the Discipline. They were well received by the loyal portion of the people, who constituted a large majority of the whole. . . . The mission of the Methodist Episcopal Church in East Tennessee, and indeed in all the South, was to a people asking for her ministrations—to sheep without a shepherd—and her ministers came not as intruders, but as invited by the people to whom they came. Many were even then still living who had been connected with the Church before the separation, and who had always been opposed to slavery, and had been carried over to the Southern Church against their decided and earnest protest.

They hailed with joy the privilege of returning to the old fold, and of course were ready to receive with open arms the men who came to receive them back again."*

Bishop Clark went into the South, valiantly striving to reconstruct the Church. He writes from Nashville, Tenn.,

Interview with Governor Brownlow and others.

May, 29, 1865: "On Saturday we had interviews with Governor Brownlow and various other persons. But none was more notable than that with Rev. J. B. McFerrin, D.D., the book agent of the Church, South. He was for two years in the rebel service, and was surrendered with Johnston's army. He had reached Nashville and taken the amnesty oath only the day before. Our interview was protracted four hours. He seeks the consolidation of the whole Church, but wants the Church, South, to be received back as a whole, with the bishops and other officers in their official positions. He says the South thought they were right, and made a gallant fight, but are subdued, and slavery is gone, and now they mean to submit as good citizens."†

Holston Conference organized.

Bishop Clark organized the Holston Conference at Athens, Tenn., in June, 1865. The circumstances attending its assembling and its work made the occasion one of unusual interest. Six men from the North had been transferred there as a nucleus of a Conference. Forty-two new men were admitted, of whom thirty-two came directly from the Church, South. Six of these were supernumeraries and four were superannuates. The Conference represented fifty-five local preachers and six thousand one hundred and ninety-seven church members, who welcomed the old Methodist Episcopal Church. Many of these had been in the Church when it "knew no North, no South." They were loyal men who besought the Methodist Episcopal Church to return to their hills and valleys, so that they might again be within its folds. The next year Bishop Clark was again sent to hold the Holston Conference. The year had been one of great trial within the Conference, but at the same time there had been gracious revivals, and many had been added to the Church. This

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*Curry, *Life Story of Bishop Clark*, pp. 204, 205.

†*Ibid.*, p. 205.

Conference adopted a report on the "state of the Church," in which these loyal men stated clearly, yet without bitterness, their loyalty to the Church and government. On this "platform of the newly regenerated principles of the American people" they placed themselves. They hailed the return of peace and the reign of righteousness. The Church was now fully established in East Tennessee, and there was a reaching out for greater educational advantages than they had ever before possessed.

Tennessee Conference organized.

October 11, 1866, Bishop Clark organized the Tennessee Conference at Murfreesborough. This was a Conference composed both of white and colored members, and so remained until ten years later, when the colored members were organized into a separate Conference. There was some criticism at the course of the Church in thus entering Southern territory, but lapse of time and the excellent results of the enterprise have demonstrated the wisdom of the movement.

Kentucky Conference.

At the session of the Kentucky Conference of the Methodist Episcopal Church, South, in September, 1865, eighteen of its members, including some of its ablest ministers, withdrew, and were received as local preachers in a Quarterly Conference of the Methodist Episcopal Church. The Kentucky Conference of our Church met in February, 1866, Bishop Clark presiding. These men were received into full connection as members of the Conference and were given regular appointments.*

Freedmen's Aid Society.

The great measures that most bless mankind are born of necessity. When the freedmen became a charge upon the sympathies of the Christian people of America the Methodist Episcopal Church began to meet her part of this responsibility by the formation of the Freedmen's Aid Society. Previous to 1866 the Church had worked in harmony with undenominational societies. But the settled belief was that denominational effort would accomplish far more toward the education and Christianizing of the dark wards of the nation. This view led a number of prominent Methodists, at a convention in Cincinnati, to organize what has since been known as the Freedmen's Aid Society of the Methodist Episcopal Church. An appeal was made to the Church. The response was not at first as great as desired, and yet the first year's collections amounted to $37,139.89. This was applied solely to educational work among the freedmen. During the first school year, which began in November, 1866, forty-two teachers were employed, the number increasing to seventy-five before the close of the second year. In 1868 the General Conference recognized the society, and recommended for it an annual contribution in each charge. Dr. R. S. Rust was appointed corresponding secretary. He was an efficient organizer. The cause appealed to the sympathies of the people, and teachers offered themselves for the Southern field.

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* *Life Story of Bishop Clark*, pp. 217–219.

Condition of the freedmen.

There was a general feeling that the freedmen must be spiritually and educationally cared for to prevent their becoming a source of most terrible danger. Freed from the restraints of masters, enjoying an unaccustomed liberty, giving free play to pent-up passions, tasting of sweets never known before, these millions were a dangerous element of society, and might at any moment break away from all restraint and commit depredations upon innocent people. The Freedmen's Aid Society, with kindred societies in other Churches, has taken up the work of cultivating both head and heart of the black race. Most wonderful results have followed. Large and flourishing churches have been built, good congregations gathered, schools for higher education of teachers, preachers, physicians, and men of science founded and admirably equipped. The "brother in black" has ascended many degrees in the scale of respectability and godlikeness. It has been the pleasing thought with some philanthropists that Africa's continent is to be regenerated through the Africans in the United States. "Providence has two modes of evangelizing," said Bishop Thomson—"sending Christians into pagandom and sending pagans into Christendom. Behold our providential African mission!"

Bishop Janes in England.

Soon after Lincoln's assassination Bishop Janes sailed from New York to England as the official representative of our Church to British Methodism. He left the loyal portion of the country bathed in tears for the martyred president. He found great numbers of English Christians who were deeply moved by the sad calamity, and who had no words but those of execration for the assassin and of sympathy for the bereaved nation. The Wesleyan Missionary Society was holding its anniversary in Exeter Hall, London. Bishop Janes addressed the vast concourse, and spoke of the assassination of Lincoln, the feeling of spontaneous sympathy with which Christian England had received the news, the ties which bound the two nations together, and his belief that, while "the permissive providence of God is to us a strange one," nevertheless "the wrath of man shall praise him, and the remainder of wrath will he restrain." He spoke also of the work of the Church, especially its new work in the South, and of its purposes and hopes for the future. The words of Bishop Janes at that time in England did a service to our nation and our Church which can never be fully appreciated.

Centenary year.

Recognizing 1766 as the year in which Methodism was born in America, the General Conference had made ample arrangements for the proper observance of the centennial anniversary in 1866. It was proposed that contributions should be made of not less than two million dollars for educational and connectional purposes. The bishops, twelve ministers, and twelve laymen were appointed by the General Conference a committee to properly appropriate and distribute the money which should be collected. The Annual Conferences were also authorized to select for themselves more special objects for their contributions. The year opened with suitable commemorative religious services, and from that time until October many great gatherings were held in honor of the anniversary. The attention of all Methodist people throughout the world was turned to this commemoration. During the month of October the final and most important celebration took place. "The churches, however," says Simpson, "preferred local enterprises, such as the erection of edifices of worship and the removal of debts on church property and the establishment or endowment of local seminaries or colleges." When the results of the centennial celebration were announced the Church was much surprised and encouraged. Many new churches had been erected, old churches had been freed from debt, new schools had been founded and wholly or in part endowed, a "connectional educational fund" had been established, together with a "children's fund," which became a nucleus of the Board of Education, one of the grandest schemes inaugurated for the future welfare of the Church. Altogether the contributions amounted to about eight million dollars. There had also been great spiritual revival and advancement in the Church.

Drew Theological Seminary.

Under the stimulus of the centennial year a number of important educational enterprises were inaugurated. Drew Theological Seminary was founded in 1866 by Daniel Drew, of New York. He proposed to give $500,000 for this purpose. Said President (now bishop) Hurst: "This generous benefaction, afterward largely increased, was gratefully accepted by the Church. The gift was a surprise to the whole country, for it was the first of its magnitude, for a similar purpose, in American history." Eighty acres of land, commodious buildings for the seminary, and residences for the professors were included in this princely gift, besides a sum of $250,000, intended as a permanent endowment, the principal of which was never paid, but the interest on which was paid annually for nearly ten years. Reverses of fortune prevented Mr. Drew from fully carrying out his plans. Yet, according to President Hurst's report to the General Conference of 1880, his total gifts amounted to about $600,000; and he advanced the enterprise to such a point that its future success was certain. The school was formally opened in November, 1867, with Dr. John McClintock as president. Many noble men have received their theological education here. Two of its presidents have been elected to the episcopacy. Money has been given, until now it possesses a good endowment. But the mission of this seminary, the third in our Methodism, seems but begun.

Heck Hall.

The enthusiasm of the centennial year also added to the Garrett Biblical Institute a much-needed building for recitation and dormitory uses. It cost about $50,000, and was erected by an association of ladies formed for that purpose and was presented to the institute. It was named Heck Hall, in honor of Barbara Heck, who has been called "the mother of American Methodism." It was dedicated July 4, 1867, Bishop Clark delivering the principal address. There were those who opposed the efforts for a thorough education of the ministry, and predicted that because of it the Church would lose its simplicity, spirituality, and power. Bishop Clark, in an admirable manner, vindicated the past and commended the present policy of education as eminently wise.

Central Tennessee College.

Nashville, Tenn., was a promising center for religious and educational work, from which the influence of both could go forth on many lines and reach the whole of the central South. It had been the head-quarters of the Union army during a large part of the war, and great numbers of negroes had gravitated there. "Their poverty and ignorance roused the sympathy of Christians and the fears of patriots." Teachers went there with "primer and spelling-book, and sought to help the poor Africans."

In 1865 Bishop Clark was intrusted by the Missionary Society with $10,000 to establish a freedmen's school in the South-west. He decided to locate it at Nashville; and in January, 1866, it was opened in Clark Chapel, with Rev. Dr. John Seys and Rev. O. O. Knight in charge. It grew in a wonderful manner. The chapel being too small to accommodate the pupils that thronged to it, an armory, which had been abandoned by the Confederates upon the approach of the Union army, was fitted up by the government and turned over to the school by the trustees of the Freedmen's Bureau. In its second year the school enrolled eight hundred pupils. In the meantime the city of Nashville had provided public instruction for colored children. The Church, thus relieved of the necessity of teaching the primary branches, resolved to transform the school into an institution for the higher education of the Negro. A charter was obtained in 1866, and in September, 1867, the Central Tennessee College began its work, under the auspices of the Freedmen's Aid Society. With the exception of one year Rev. Dr. John Braden has been its president from the beginning. Besides affording an opportunity to acquire a thorough English, as well as collegiate education, it contains theological, medical, law, and industrial departments, and during the year 1890–91 was attended by 613 students. This institution is not to be confounded with Fisk University, which is also located at Nashville, but is not under the supervision of our Church.

Other schools in the South.

This educational work of the Freedmen's Aid Society in the South has developed into large proportions. There are now (1892) about forty schools. In grade they are from the academy to the university. Some of the schools organized since 1880 are for the education of white students. It was found necessary to change or add to the original idea, and extend aid to white students. The number who have availed themselves of these educational advantages since the work was first organized is not definitely known, but cannot be less than one hundred thousand.

Statistics.

This quadrennium closed with a large increase over the statistics of 1864. There were 1,255,115 members—an increase of 326,795; 8,481 traveling preachers—an increase of 1,660; 9,899 local preachers—an increase of 1,694.

CHAPTER XXVII.

GENERAL CONFERENCE OF 1868—EVENTS OF THE QUADRENNIUM.

THE fifteenth delegated and twenty-first General Conference of the Methodist Episcopal Church assembled in the city of Chicago, Ill., May 1, 1868. Its sessions were held in the First Methodist Episcopal Church. All the bishops were present, namely, Morris, Janes, Scott, Simpson, Baker, Ames, Clark, Thomson, and Kingsley, but Bishop Baker, because of sickness, took no part in the Conference. There were two hundred and thirty one delegates. W. L. Harris was re-elected secretary.

Delegates from Mission Conferences admitted.

At the outset of the Conference came up the question of admitting delegates from the Mission Conferences organized in the South during and after the war under the act of 1864. The bishops had formed the Alabama, Delaware, Georgia, Holston, Mississippi, South Carolina, Tennessee, Texas, Virginia and North Carolina, and Washington Conferences. Eleven delegates from these Conferences were present, with credentials, asking for admission. On the ninth day of the session these Conferences were recognized as Annual Conferences of the Methodist Episcopal Church, and "vested with all the rights, privileges, and immunities usual to Annual Conferences" of the Church. On May 29 the same action was taken in the case of the Liberia, Germany and Switzerland, and India Mission Conferences, and J. T. Gracey was admitted as a delegate from the latter. Twelve delegates were thus added to the roll of this General Conference.

Bishops' address.

The bishops presented their usual quadrennial address, recounting their labors, the difficulties surrounding the work, and the success of the Church. The address was read by Bishop Simpson. They rejoiced in the fact that the condition of the country had greatly improved since the last General Conference, when the tide of war was still high and foes were meeting in deadly conflict on the battle-field.

Death of Hamline and others.

They referred to the death of Rev. L. L. Hamline, D.D., once an honored and beloved bishop in the Methodist Episcopal Church, who had resigned his office because his declining health prevented his fulfilling its duties. Born in Burlington, Conn., May 10, 1797, he studied law and was admitted to the bar at Lancaster, O. In 1828 he became a Methodist, was soon licensed to preach, and joined the Ohio Conference in 1832. He was elected assistant editor of the *Western Christian Advocate* in 1836, and re-elected in 1840, but became the editor of the *Ladies' Repository* in January, 1841. At the General Conference of 1844, during the great controversy on the slavery question, he delivered the remarkable address which made him famous. He was elected bishop at that time, but resigned in 1852. He died February 22, 1865. His dying words were, "O, wondrous, wondrous, wondrous love!" Four members of the last General Conference had died: C. B. Tippett, a former book agent at New York; Isaac Owen, the religious "pathfinder of the West;" Samuel Y. Monroe, corresponding secretary of the Church Extension Society; and Henry M. Blake.

Mission Conferences.

Bishops Janes and Kingsley had visited the missions in Europe, and Bishop Thomson had organized the India Mission Conference. The work in the South was referred to, and the organization of Mission Conferences in that section duly approved. Two of these, the Delaware and the Washington, were colored Conferences, and their creation "was hailed by our colored ministers and membership with great joy, and has, we believe, been productive of much good." These Mission Conferences had elected delegates to the General Conference, who were present waiting admission. The bishops in their address said, "If, in your wisdom, any mode for their legal admission can be found, such action would greatly advance the interests of the churches in the localities represented." We have already seen that these delegates were admitted, and the Conferences they represented recognized as full Annual Conferences.

The address showed a gratifying increase in membership and

Growth of the Church.

in the number of churches and value of church property. The increase in the number of churches was 1,691, and in their value $15,054,885, or over seventy per cent. in four years, so that the total value was $35,885,439. The number of parsonages had increased 717, with an increase in value of $2,571,145. While a fraction of this increase was owing to a general rise in the value of property, most of it was due to the acquisition of new property by means of the voluntary donations of the people.

Church interests.

The results of the centenary contributions were presented, with their happy effect upon the educational interests of the Church. The old school at Concord had been removed to Boston and was now the Boston Theological Seminary. Upon the death of Dr. Dempster, of the Garrett Biblical Institute, Miner Raymond, D.D., had been elected to his chair. The foundation of Drew Theological Seminary and the charter placing it under the control of the General Conference were referred to. The bishops heartily indorsed the movement for the education of young ministers, not believing that better education would make them unpractical or less useful preachers. The publishing interests, the Sunday-school, tract, freedmen's aid, and church extension causes were shown to have greatly prospered. The Sunday-school Teachers' Institute had been of great service in the awakening of interest in Bible study, increasing the attendance of older persons, and providing a better class of teachers. In the missionary society the increase of contributions had been unparalleled, notwithstanding the extraordinary centenary contributions. At the same time the fields opening to the Church among the heathen had so multiplied that it had been impossible to enter upon all of them. It was suggested that an Annual Conference be formed in China. The Conference boundary question had been referred to the bishops four years before. They reported that the civil boundaries had been too often ignored in fixing the limits of Annual Conferences. This had sometimes caused jealousies and inconveniences, which could be avoided if greater attention were paid to the civil boundaries. They were prepared to give suggestions and furnish data to further any readjustment of the lines. Lay delegation was mentioned as likely to be a prominent issue before the General Conference.

Report of Bishop Janes.

Bishop Janes, in his report to the Conference on his mission as fraternal delegate to the Methodist Churches of Europe, presented a thoughtful survey of the condition of Methodism in France and Great Britain. He had also visited nearly all our missions in Switzerland, had inspected the work in Denmark, and had presided at the Mission Conference at Bremen. He emphasized the need for closer connectional bonds between the various Methodistic bodies throughout the world, and hoped that the time would come when there should be a "General Conference" representing all these bodies. His words were prophetic of the meeting of the two Ecumenical Methodist Conferences already held. "In those times," said he, "how will it encourage the hearts and strengthen the hands of those who may compose the General Conference (and I believe there are men here who will be there) to have present, if not legal, at least corresponding, sympathizing members from England, Ireland, France, Germany, Turkey, India, China, Africa, South America, and the islands of the sea! . . . Where that General Conference shall meet, whether in Chicago, or New York, or San Francisco, or London, or Rome, or China, I do not know. But, meet where it may, it will be a grand power for the transformation of the world."

Report of Bishop Thomson.

Bishop Thomson, by order of the General Conference of 1864, had visited India, China, and Bulgaria. His report, though not written until after delivery, was a valuable paper. He left the country in the midst of war, and found abroad great sympathy for the Southern Confederacy. After surveying the entire field of our Indian missions he organized at Lucknow the India Mission Conference, and ordained on the same platform "white and black, Americans and Hindus." This was a blow at caste system. At Calcutta he dined with the governor-general, "who expressed great interest in our missions; and while he doubted whether much could be done with adults, he had great confidence in the schools, and to them we must look for India's redemption." He then proceeded to China, visited the missions there, and returned home by way of Egypt, Syria, Constantinople, and Bulgaria.

The following were among the other important acts of this General Conference:

Missions.

1. The Sunday-schools were ordered to be organized into missionary societies by the pastors and superintendents. As April 4, 1869, would complete the first half century of the Missionary Society of the Methodist Episcopal Church it was determined to hold a missionary jubilee in all the churches under the direction of the pastors. The bishops were to arrange for suitable visitation of the foreign missions during the next quadrennium.

Slavery resolutions rescinded.

2. In 1836 the General Conference passed resolutions censuring certain of its members "for lecturing on and in favor of modern abolitionism." Some of these men had taken part in the secession of the Wesleyan Methodist Connection in 1842. Among them was the Rev. L. C. Matlack, who had been president of the General Conference of that body. He had now returned, with several of the others, and was pastor of the Methodist Episcopal Church at Elkton, Md. With fifteen of his official members he petitioned this General Conference to rescind the resolutions of 1836, and this, after due deliberation, was done.

Fraternal delegates.

3. Rev. William M. Punshon, M.A., was the delegate from the British Wesleyan Conference; Dr. Ryerson, from the Conference of the Wesleyan Methodist Church in Canada; Dr. Matthew Richey, from the Wesleyan Methodist Church of Eastern British America; Rev. William Pirritte and Rev. George Abbs, from the Methodist Episcopal Church in Canada; Rev. R. Dubs and Rev. T. G. Clewell, from the Evangelical Association; and Bishop S. T. Jones, from the African Methodist Episcopal Zion Church. An address was received from the Irish Wesleyan Conference. The relations between these Churches and the Methodist Episcopal Church were of the most fraternal character. Mr. Punshon delivered,

by request, before the General Conference, a sermon of "rare interest and power, on the courage, the gentleness, and the wisdom of Christianity." At once he took a high place in the heart of the American Church.

Presiding elder's substitute.

4. Under the old rule a presiding elder had no authority to appoint another elder to hold a quarterly meeting and preside in a Quarterly Conference. There were times when this caused inconvenience. It was now enacted that any elder in his district might be appointed by the presiding elder to hold a Quarterly Conference, and in case of the absence of both presiding elder and of such appointee the preacher in charge should preside.

Baptized children.

5. Children who had been baptized had been recorded on special lists on the church books since 1856, but provision had not been made for their reception into full connection, for they were not regarded as probationers. Now it was enacted that "whenever they shall have attained an age sufficient to understand the obligations of religion, and shall give evidence of piety, they may be admitted into full membership in our Church on the recommendation of a leader with whom they have met at least six months in class, by publicly assenting before the Church to the baptismal covenant, and also to the usual questions on doctrines and discipline." Baptized children of the Church were also ordered to be organized by the preacher into classes "at the age of ten years or younger," and thus were recognized as probationers in the Church. "Rebaptism, whether of those baptized in infancy or adult age," was declared "entirely inconsistent with the nature and design of baptism, as set forth in the New Testament."

Lay representation.

6. The attention of this General Conference was largely occupied with the question of the admission of lay delegates. It was fully discussed in all its bearings, and some little acrimony was exhibited; yet, on the whole, the discussion was calm, dignified, and courteous. A committee of conference, consisting of E. O. Haven, D. Curry, J. B. Dobbins, R. S. Foster, Q. E. Fuller, J. T. Peck, J. McClintock,

S. M. Merrill, W. H. Hunter, and C. Munger, was appointed, who rendered a report which, after some amendment, was adopted May 29 by a vote of 231 to 3. It was provided that certain changes in the Discipline in the chapter on the General Conference be submitted to the action of the Church at large. The General Conference was to be composed of ministerial and two lay delegates from each Annual Conference, except from Conferences having only one ministerial delegate, which were to have also but one lay delegate. Lay delegates were to be elected by an Electoral Conference, composed of one layman from each charge within the Conference, such Electoral Conference to be held during the session of the Annual Conference next preceding that of the General Conference. In the General Conference "the ministerial and lay delegates shall sit and deliberate together as one body, but they shall vote separately whenever such separate vote shall be demanded by one third of either order, and in such cases the concurrent vote of both orders shall be necessary to complete an action." During the month of June, 1869, the members of the churches were to vote upon these changes, and at the next session thereafter of each Annual Conference the ministers were to vote upon a corresponding change in the second Restrictive Rule. In case a majority of church members, actually voting, should favor the changes in the Discipline, and a two-thirds majority of ministers voting should favor a change of the Restrictive Rule, the subject was to come before the next General Conference, when a two-thirds majority would complete the change and the lay delegates be admitted.

7. The Methodist Episcopal Church had become so large and powerful that the matter of filling the General Conference offices was attended with considerable excitement. Luke Hitchcock and J. M. Walden were elected book agents at Cincinnati, Thomas Carlton and John Lanahan at New York; Daniel Curry, editor of *Christian Advocate;* S. M. Merrill, editor of *Western Christian Advocate;* D. D. Whedon, editor of *Quarterly Review;* I. W. Wiley, editor of *Ladies' Repository;* J. M. Reid, editor of *North-western*

Elections.

Christian Advocate; S. H. Nesbit, editor of *Pittsburg Christian Advocate;* B. F. Crary, editor of *Central Christian Advocate;* D. D. Lore, editor of *Northern Christian Advocate;* E. Thomas, assistant book agent at New York, to reside at San Francisco; H. C. Benson, editor of *California Christian Advocate;* Isaac Dillon, editor of *Pacific Christian Advocate;* William Nast, editor of *Christian Apologist;* D. Wise, editor of *Sunday-School Advocate* and library books; and J. H. Vincent, editor of *Sunday-School Journal* and books of instruction. J. P. Durbin was elected corresponding secretary of the Missionary Society, and W. L. Harris assistant; A. J. Kynett was elected corresponding secretary of the Church Extension Society.

Book Committee.

8. There had been heretofore two book committees, appointed from the Conferences contiguous to the two Book Concerns. Now, however, it was provided that there be but one committee of fifteen, to have supervision over both Concerns, said Book Committee to be elected by the General Conference. The two Concerns were regarded as the common property of the whole Church, and it was not considered advisable that they be conducted in any sense as competing publishing houses.

Conferences.

9. There were at the close of the Conference seventy-one Annual Conferences instead of fifty-five, as at the opening of the session. Several of these had been formed in the South out of what had been slave territory. The Church authorities believed the open door to the Southland to be as free to them as to any one, and they entered that section, and, under the direction of God, accomplished great good.

Board of Education.

10. After much deliberation a Board of Education was formed, comprising both ministers and laymen. It had four objects in view: 1) To aid young men preparing for missionary work in foreign fields; 2) To aid young men studying for the ministry; 3) To aid biblical or theological schools of the Church; 4) To aid universities, colleges, and academies of the Church. The board were

to be consulted in the planting of new institutions of learning, if such schools were to receive aid from the board. This provision was eminently wise, since in the planting and locating of certain schools there had been exhibited neither heavenly wisdom nor worldly sense. As a result some had never attained much success, and some had been discontinued. It became a question of the survival of the fittest; but much valuable effort and money were wasted in these useless experiments.

Incorporation of the Church.

11. The General Conference of 1864 had appointed a board of trustees who should obtain a charter under the laws of the State of Ohio, so that the Church, as a corporate body, might have legal recognition in the courts of all the States, and that these trustees might become the lawful custodians of such property of the Church, acquired by donation, bequest, or otherwise, as could not legally be held by local trustees. Accordingly the board had been incorporated under the name and title of "The Board of Trustees of the Methodist Episcopal Church in the United States." Some imperfections having been found in this charter it was ordered that a new charter be obtained, and that the board be reincorporated as "The Trustees of the Methodist Episcopal Church."

Adjournment.

12. The General Conference adjourned June 2, 1868. We may mention here that during the General Conference of 1848 at Pittsburg there had been published a *Daily Christian Advocate*, which had fully reported its proceedings, and had contained the reports of committees, special addresses, and such other matter as might be of interest to the Conference. At the next session, in 1852, a *Daily Zion's Herald* was published, at the session in Boston, containing similar reports. Since that time the *Daily Christian Advocate* has been quadrennially issued at each session of the General Conference.

Education.

From 1868 to 1872 the Church was unusually active, not only in supporting and developing her existing schools, but also in establishing new institutions of learning both at home and in the missionary fields. In India, in addition to schools of lower grade, a theological school was opened at Bareilly, in April, 1872, through the liberality of Rev. D. W. Thomas, one of the missionaries, who gave $20,000 as an endowment. This sum was much increased afterward by benefactions from the United States. In this school native candidates for the ministry are instructed, not only in the usual theological studies, but also in the Hindu and Mohammedan philosophies and religions, that they may be well equipped for work in a land where these systems prevail, and may be qualified to battle against them. This was soon followed by the establishment of a biblical institute at Foochow, China.

In the South.

In the newly-opened Southern section of our own country the Freedmen's Aid Society did much important work in establishing schools for the education of the Negro. Rust University, at Holly Springs, Miss., and Claflin University, at Orangeburg, S. C., the latter with the Baker Theological Institute, which had been begun a few years previously at Charleston, as its theological department, were both founded during this quadrennium. During the same period began the existence of Haven Normal Academy, at Waynesborough, Ga., and the Centenary Biblical Institute, now Morgan College, at Baltimore.

In the West.

Nor was there less educational activity in the West. In California, in 1870, was founded the Napa Collegiate Institute, which in 1885 became Napa College. Schools were established in Utah, in the very heart of Mormonism. A German-English Normal School, now the German-English College, was begun at Galena, Ill., for the education of young men and women of German parentage; and a Swedish Theological Seminary was opened at Galesburg, Ill., and afterward removed to the grounds of the Garrett Biblical Institute, at Evanston. Many other schools also came into existence during this period.

Syracuse University.

But the crowning enterprise of the quadrennium was the founding of Syracuse University, at Syracuse, N. Y. A charter was obtained in 1870, and the first sessions began in 1871. It contains colleges of liberal arts, of medicine, and of fine arts, and registers nearly eight hundred students of both sexes. It has property valued at $800,000 and an endowment of $700,000. In 1887 Mrs. Dr. J. M. Reid purchased the library of the celebrated German historian, Leopold von Ranke, and presented it to the university. Mrs. Harriet Leavenworth has also given "the celebrated Wolff collection of engravings, containing twelve thousand sheets of rare and costly engravings, representing the great masters of the art in all ages." The chancellors of the university have been the late Alexander Winchell, the eminent geologist; Dr. E. O. Haven, formerly president of Michigan and North-western Universities, and afterward bishop; and the present chancellor, Charles N. Sims, D.D., LL.D.

Death of Bishop Thomson.

Bishop Thomson, while engaged in attending the West Virginia Conference in the spring of 1870, was seized with pneumonia, and died at Wheeling, W. Va., March 22, 1870. Bishop Thomson was a remarkable man in many ways—as a teacher, preacher, college president, editor, and writer. He was born in Portsea, England, October 12, 1810. The family removed to America in 1818. On the sea their ship was captured by a pirate vessel, but was allowed to continue her voyage. The family settled at Wooster, O. Young Thomson graduated in medicine at the Pennsylvania Medical College; but in 1831 he was converted, and united with the Methodist Episcopal Church, although his parents were Baptists and being moved to preach, entered the Ohio Conference in 1832. In 1838 he became principal of Norwalk Seminary; in 1844, editor of the *Ladies' Repository*; and in 1846 he was called to the presidency of the Ohio Wesleyan University, having declined an offer to become the first president of Michigan University. In 1860 he was elected editor of the *Christian Advocate and Journal*, which he conducted with rare ability, and the power of his pen was felt through the Church. In 1864 he was elected a bishop, and "began his closing career by going as first of his colleagues round the world to look with his seer-like eyes upon the great parish of John Wesley." As a writer, few excelled him. "His style was clear, classical, and beautiful." He has been called the Addison of Methodism.

Death of Bishop Kingsley.

When it was flashed over the wires in 1870 that Bishop Kingsley had died the day before in Beyroot, Syria, the Church could hardly realize that he was dead—he, the youngest and most robust of the bishops, who had always looked the very picture of health. But the strong man had fallen, though not ingloriously, while still in the thickest of the fight. Bishop Kingsley was a native of New York, being born at Annsville, Oneida County, September 8, 1812. When eighteen years of age he was converted. A thirst for learning seemed to consume him. Poverty, however, prevented him from acquiring a thorough education until he was twenty-four years of age, when he entered the Allegheny College, and partly paid by his own labor his way through that institution. He graduated in 1841, and was at once chosen a professor in his *alma mater*, and joined the Erie Conference. In 1856 he was elected editor of the *Western Christian Advocate.* In the General Conference of 1860 he was recognized as the leader of the antislavery movement. The report on the subject of slavery was written by him, and is a paper of remarkable power. In 1864 he was elected a bishop. In 1869 he was appointed to visit the missions in China and India. He accomplished this work with great acceptability. On his return trip to Europe he turned aside to visit the Holy Land. The tour had been completed, and he had reached Beyroot and was preparing to sail for Constantinople. "On the morning of April 6, 1870, about to sail, he arose in good health, and with Rev. Dr. Bannister, of the Garrett Biblical Institute, who was then in Beyroot, he ascended the house-top to enjoy a view of the snowy heights of Lebanon. After breakfast he was seized with neuralgic pain in the left breast, and in a few minutes fell to the floor, and, though immediately lifted to his bed, his heart and pulse were still." He was buried at Beyroot, and American Methodists have erected a suitable monument over his grave. Bishop Kingsley was a clear writer, a strong and powerful preacher, and a master on the platform. He was outspoken in the defense of doctrinal Methodism. "His executive power was of a superior order, and each successive year his talents were unfolding. The Church expected him to live long, and to be a prince among his associates."

Death of Bishop Clark.

The Church was afflicted at this time by the loss of an unusual number of her chief ministers. Bishop Clark died at Cincinnati, O., May 23, 1871. He was born at Mount Desert, off the coast of Maine, February 25, 1812. He was converted when a boy; graduated at Wesleyan University in 1843; became a member of the New York Conference; was made editor of the *Ladies' Repository* in 1852; and elected a bishop in 1864. In his episcopal labors he was abundant, giving especial attention to the reorganization of the work in the South after the clouds of civil war passed away. His health remained good till the spring of 1870; then his system began to fail rapidly. As fall approached he rallied somewhat, and presided at his Conferences. He opened the New York Conference at Peekskill, April 6, 1871. The Lord's Supper was administered, "followed with a brief but very affecting address, in which he referred, in very affectionate terms, to his original Conference home, and associates." He then called Bishop Simpson to the chair and retired, never again to enter a Conference. He was taken to his home in Cincinnati, and lingered until May, when death relieved his sufferings and took him heavenward. Bishop Clark was a scholarly and Christian gentleman. In his editorial work he achieved marked success. He also published several valuable works, such as *Mental Discipline*, *Elements of Algebra*, *Life and Times of Bishop Hedding*, and *Man All Immortal*. These evinced great research, care in preparation, and painstaking in construction. His *Mental Discipline* and *Man All Immortal* are standard works. Until after his election to the episcopacy Bishop Clark confined himself in the pulpit very closely to the manuscript. His sermons were finished, thoughtful, and accompanied with power; and he preached with increased effectiveness when, in his later life, he adopted the habit of extemporaneous speaking.

At the General Conference in 1868 Bishop Baker was known to be in impaired health. It was a question whether he would be able to do any effective service during the quadrennium. Some were of the opinion there ought to be a re-enforcement of the episcopacy. Says Bishop Simpson: "The majority of the bishops in 1868 desired an increase in the episcopal board, but the opponents of lay delegation earnestly opposed such increase, alleging that the majority of that Conference was accidentally in favor of lay delegation, and that no bishop ought to be chosen until the sense of the Church on that measure had been decided."* Bishop Baker had been attacked with partial paralysis while on the way to attend the Colorado Conference in 1866. He continued in a feeble state until December 8, 1871, when the fatal stroke came. A few days later he died, December 20, 1871.

Death of Bishop Baker.

Bishop Baker was born in Marlow, N. H., July 30, 1812. He was educated at Wilbraham Academy. While there he was converted, and Dr. Wilbur Fisk received him into the Church. He entered Wesleyan University in 1830, and remained three years. Just as he was entering the senior year sickness came, and he was compelled to relinquish all thought of graduating. At the university he was licensed to preach. He afterward taught at Newbury Seminary in Vermont and became its principal. He then entered the itinerancy, was presiding elder of the Dover District of the New Hampshire Conference, and in 1847 became a professor in the Concord Biblical Institute. In 1852 he was elected a bishop. The memoir in the General Minutes for 1872 thus speaks of him: "In estimating his abilities and character prominence must be given to their regularity and symmetry. No faculty of his intellect was conspicuous for either its strength or its weakness. His temperament was even and quiet. With readiness of apprehension, soundness of judgment, retentiveness of memory, and a somewhat deficient imagination, he combined calmness, gentleness, simplicity of purpose, firm religious convictions, and an all-controlling conscientiousness. He did nothing osten-

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*Simpson's *Hundred Years of Methodism*, p. 188.

tatiously or impetuously or with eccentricity. As a teacher he was assiduous, full of material, and clear. As a preacher he ascended no lofty height of eloquence, but in well-chosen words, with a persuasive manner, and often with a divine unction, he unfolded the testimony of the word. As a bishop he was painstaking, impartial, judicious, and his administration was marked by a thorough knowledge of the constitution and laws of the Church. His work on the Discipline displays all these characteristics in an eminent degree."

Other deaths.

Dr. Heman Bangs, for fifty-four years a minister, and a well-known character in Methodism, who had been associated with most of the important movements in the Church for forty-five years, passed away November 2, 1869. John McClintock, D.D., LL.D., a man of versatile talents, of strong character, a professor of eminent teaching ability, a writer of Latin and Greek text-books, co-translator of Neander's *Life of Christ*, editor of the *Methodist Quarterly Review*, fraternal delegate to the British Wesleyan Conference, editor, with Dr. Strong, of the *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, and president of Drew Theological Seminary, died at Madison, N. J., March 4, 1870. Charles Elliott, D.D., LL.D., was an Irishman, warm-hearted, intense, ever ready to defend Christianity. He was converted in 1811, emigrated to America in 1814, was admitted to the Ohio Conference in 1818, became missionary to the Wyandotte Indians in 1822, and professor in Madison College in 1827. He served with much ability as editor of the *Pittsburg Christian Advocate*, editor of the *Western Christian Advocate*, president of the Iowa Wesleyan University, and editor of the *Central Christian Advocate*. Nine times he was a delegate to the General Conference. He died at Mount Pleasant, Ia., January 6, 1869. As a writer he was clear and strong, using few superfluous words, and leaving little ambiguity in his sentences. He was the author of the *History of the Great Secession*, *Delineation of Roman Catholicism*, and *South-western Methodism*. One of the desires of his heart was to see a great spiritual revival in Roman Catholic countries.

The General Conference of 1868 appointed a commission to purchase property in New York more centrally located and better adapted to the needs of the Book Concern and the Missionary Society than the premises then occupied. E. L. Fancher, Thomas Carlton, J. P. Durbin, W. W. Cornell, Daniel Curry, W. L. Harris, A. V. Stout, John McClintock, George I. Seney, Daniel Drew, Oliver Hoyt, Cornelius Walsh, and Harold Dollner constituted the commission. The Missionary Society also appointed a committee, consisting of H. J. Baker, H. M. Forrester, Stephen Crowell, Isaac Odell, J. H. Taft, S. D. Brown, and M. D'C. Crawford, to co-operate with the commission. The old quarters at 200 Mulberry Street, which had been occupied for more than thirty years, were still retained as a printing-office and bindery; but in 1869 the commission purchased, for $900,000, a building known as 805 Broadway, which for twenty years furnished accommodations for the salesrooms, agents, editorial and other offices connected with the Book Concern, and for the Missionary Society and other connectional interests of the Church. This building was occupied in 1869.

New York Book Concern and Mission Rooms.

During the month of June, 1869, the members of the Church voted upon the question whether lay delegates should be admitted to the General Conference. Of those voting a majority of more than two to one was in favor of their admission. The object of this vote was to discover the opinion of the Church at large. But before the change could be made constitutionally it was necessary that a two-thirds majority of the members of the Annual Conferences actually voting should also favor it. The Conferences voted during 1869 and 1870, and approved the change by the requisite majority.

Lay delegation.

At the close of the quadrennium there were 10,242 traveling preachers—an increase of 1,759 in four years; 11,964 local preachers—an increase of 2,065; and 1,458,441 church members—an increase of 203,326.

Statistics.

PERIOD V.

THE TWO ORDERS. 1872–1892.

CHAPTER XXVIII.

GENERAL CONFERENCE OF 1872. EVENTS OF THE QUADRENNIUM, 1872–76.

THE sixteenth delegated and twenty-second General Conference met in the Academy of Music, Brooklyn, N. Y., May 1, 1872. This was one of the most important in the history of Methodism since 1844, for a new departure was made in the constitution of the General Conference by the admission of laymen on equal terms with the ministerial delegates. This marks an era in the Methodist Episcopal Church. Five bishops were present, namely, Morris, Janes, Scott, Simpson, and Ames. Bishop Morris was in very feeble health, and the burden of the work fell upon the other bishops. At the opening of the session there were present 292 ministerial delegates; but when the lay delegates, 129 in number, were admitted, the total number of delegates was increased to 421—a large body for legislative purposes. William L. Harris was elected secretary.

Lay representatives admitted.

1. As soon as the Conference was organized Bishop Simpson declared the result of the vote of the Annual Conferences upon the proposed change in the second Restrictive Rule providing for the introduction of lay delegates. It was found that 4,915 voted for the change and 1,597 against it, which was more than the two-thirds majority required before any change in the Restrictive Rules could constitutionally be made. The following resolution was then introduced: "*Resolved*, That this General Conference does hereby concur with the Annual Conferences in changing the second Restrictive Rule, so as to read as follows: 'They shall

not allow of more than one ministerial representative for every fourteen members of an Annual Conference, nor allow of less than one for every forty-five, nor more than two lay delegates for any Annual Conference.'" This was passed by a vote of 283 to 6. The plan proposed in 1868 for the introduction of lay delegates into the General Conference was then ratified by a vote of 252 for and 36 against. The lay delegates were called by Conferences, and admitted to seats in the different delegations, and the wheels of Methodism rolled on without jar or noticeable friction.

Laymen's address. The lay delegates, upon taking their seats, presented the following address to the General Conference, through their chairman, Dr. James Strong:

"Dear Brethren: An occasion so memorable as this, which brings together for the first time in the select council of our beloved Zion the clerical and lay elements by direct representation, calls for more than a passing interchange of views or feelings. It is fitting that we, the lay delegates, especially should formally recognize the gravity and responsibility of the hour, and the train of Divine Providence, as well as of ecclesiastical adjustment, that has led to it. We desire, therefore, to respond to the summons which invites us to share in your deliberations and decisions by an expression at once of our appreciation of the privilege and of our sentiment in accepting it, and to do so in a manner appropriate for permanent record.

"First of all we devoutly thank the great Head of the Church for the eminent degree of harmony and brotherly love that has characterized the movement in favor of 'lay delegation' which has thus happily been consummated. Rarely, if ever, has history chronicled so fundamental a change in church polity effected with so little of acrimonious controversy; seldom or never before has the world seen a voluntary surrender of power by any body of men long possessed of it by constitutional right; and not often has there been known such modesty in acquiring it as our laity have generally exhibited. It has frequently been alleged that Methodism exhibits in her form of government some features of usurpation and despotism; we may now mutually congratulate ourselves upon this signal refutation of the calumny.

"In the second place, in behalf of the lay portion of our Church, thus called upon to assume the gravest obligations, we invoke the gracious assistance of our heavenly Father, that we may so engage in and discharge the important duties imposed upon us as to meet the divine approval and secure the greatest good of the Church at large. We feel that an assuming spirit would be in the highest degree unbecoming those who enter for the first time upon a share of authority thus deferentially ceded to them by their colleagues; and we hope to prove, by a cordial and judicious co-operation with our ministerial brethren in this new relation, that their confidence, and that of those who have sent us hither, is not misplaced.

"Thirdly, we would deprecate any separation of the so-called temporal and spiritual powers of this joint body as between its lay and its clerical members. While we recognize the peculiar functions of the ministry in the pulpit and the pastorate, their exclusive right, as a rule of ecclesiastical order, to administer the word of God and the sacraments of the Church; and while, on the other hand, we equally acknowledge as the special charge of the laity, in the pew and the community, to maintain the pecuniary interests of our Zion and to be the custodians of its church property; yet, as delegates here assembled, we conceive, and suppose it to be conceded, that we all have a common and equal interest and obligation in every question that may come before the Conference for discussion and determination. Bishops, people, and preachers are, in our economy at least, the elementary constituents of the one body of Christ, and whatever affects either of these three elements truly and sensibly concerns all the rest. Whether, therefore, we meet here as presiding officers or as members consulting together, and finally voting either promiscuously, or, if it becomes requisite for a due balance of members, by separate count, we trust that no schism shall be made in this regard. So only can we achieve the entire benefit of the maxim that *Union is strength.*

"Lastly, we do not enter this body to propose any sudden or radical change in the practical machinery of our Church. Happily, we see no tendency among us to any considerable divergence on doctrinal questions. We hope that no hasty or serious experiments will be made in our ministerial policy. We should especially regret to find the introduction of the lay element into our councils made the occasion of materially modifying the functions or contracting the sphere of the clergy, whether bishops, elders, or pastors. We laymen, as being comparatively inexperienced in our present capacity, must naturally be expected to feel our way cautiously along if we would tread securely and advantageously in the exercise of our new powers. At the same time we do not wish to be understood as standing committed against any advance in any legitimate and prudent direction, nor in favor of any state of things merely on account of its antiquity. Whatever measures have proved themselves in time past to be wise and useful we would retain if they still continue efficient, or restore to their former usefulness if they have in any way or degree unnecessarily lost it; and any modes of operation which experience may have shown to be erroneous or defective, or which altered circumstances may have rendered practically obsolete and inapposite, we would freely—but gradually and not violently—exchange for sounder and more improved ones. In short, we profess ourselves at once conservative in principle and progressive in action, thoroughly true to that Methodism which has ever followed the guidance of Providence—the same always and every-where in spirit—but able to adapt itself in form to the varying exigencies of time and place. We recognize its one grand aim still to be to 'spread scriptural holiness over these lands,' and we trust that from this hour it shall receive a fresh impulse in its mission throughout the globe."

Bishops elected.

2. There were elected eight new bishops: Thomas Bowman, William L. Harris, Randolph S. Foster, Isaac W. Wiley, Stephen M. Merrill, Edward G. Andrews, Gilbert Haven, and Jesse T. Peck. They were consecrated

to this high office by the imposition of the hands of the bishops and of assisting elders in the presence of the General Conference and as large an audience as could crowd into the Academy of Music. It was an imposing scene, without any of the ostentation and show of high church ritualism.

Woman's Foreign Missionary Society.

3. The Woman's Foreign Missionary Society of the Methodist Episcopal Church was organized March 22, 1869, at Boston, Mass. It originated with Mrs. Rev. E. W. Parker and Mrs. Dr. William Butler. These ladies had spent some years in India, and they were familiar "with the needs of the women of the East, and realized that no spiritual help could reach them through the instrumentality of male missionaries. The strict habits of seclusion practiced by the wives, mothers, and daughters of Asia, precluded the entrance of any influence from the Christian men whom the Church had sent to do its work." A number of Boston ladies determined to prosecute missionary work among these heathen women, and a society was formed which was soon extended throughout the Church. At this General Conference it was recognized as one of the official institutions of the Church, and the Annual Conferences were instructed to publish in their Minutes reports of the moneys raised by its efforts. It was thought advisable, however, that the parent missionary board should hold in trust all real estate acquired by the Woman's Foreign Missionary Society in foreign countries. It was at first feared that the new movement would cause a decrease in the contributions to the parent society, but time has proved the contrary. This society has done much important educational, medical, and religious work among women in foreign lands; has distributed to the Church a large amount of printed information concerning missions, and publishes three periodicals—*The Heathen Woman's Friend*, *Der Heiden-Frauen Freund*, and *the Heathen Children's Friend*—which are filled with intelligence from all quarters of the globe.

Freedmen's Aid Society.

4. The Freedmen's Aid Society was also recognized at this time as a regularly constituted society of the Church, and its head quarters fixed at Cincinnati. It was to

direct its efforts to "the education and special aid of freedmen and others, especially in co-operation with the Missionary and Church Extension Societies."

Dr. Durbin honorary missionary secretary.

5. For twenty-two years Dr. Durbin had been corresponding secretary of the Missionary Society, and had faithfully discharged the duties of his office. He now retired, and younger hands took up the work. In testimony of the high appreciation in which the General Conference held Dr. Durbin, its members adopted complimentary resolutions, and elected him honorary secretary of the Missionary Society.

The Minard Home.

6. In 1870 Abel Minard, of Morristown, N. J., deeded to Bishop Janes a house and lot valued at $50,000, to be held in trust, "as a home for female children of foreign missionaries of the Methodist Episcopal Church," and "for female orphans and half orphans who are or shall be children of ministers of said Church, and for such other female orphans and half orphans as the trustees may select and designate," who "are or shall be without means or provision for their support." A charter was obtained from the Legislature of New Jersey. The General Conference accepted the institution and commended it to the generosity of the Church, but it was not successful, and was discontinued in 1876.

District Conferences.

7. The National Local Preachers' Association presented a memorial asking that District Conferences be established and proposing a plan for their constitution. With a few modifications this plan was adopted by the General Conference, and, though it has since been somewhat amended, is essentially the plan which is still in force. In any district where a majority of the Quarterly Conferences should so desire a District Conference was to be established. It was to meet twice each year, and to be composed of the traveling and local preachers, district stewards, and Sunday-school superintendents, with the presiding elder as president, or, in his absence, an elder chosen by the Conference. It was to have a general oversight of the temporal and spiritual affairs of the district; to exercise complete control over the local preachers and ex-

horters; to see that proper attention be paid in all charges to the taking up of the collections required by the Discipline; to inquire into the condition of the Sunday-schools, and to discover "opportunities for missionary and church extension enterprises within the district, and take all necessary action therefor." In such districts as should establish such Conferences the powers thus delegated should no longer be exercised by the Quarterly Conferences. Hardly half the districts established these District Conferences; but the plan, as adopted at this General Conference and since amended, has been productive of much good wherever fully and judiciously tried.

Conferences.

8. There were at the close of the General Conference seventy-six Annual Conferences, and four additional Conferences were formed during the following quadrennium.

Bishops' address.

9. The address of the bishops was remarkably short, but it was comprehensive. They reported a large increase in church membership. The spiritual condition, also, of the Church was never more encouraging. The number of churches in 1871 was 13,440—an increase of 2,319 in four years; and their value \$56,911,000—an increase of nearly sixty per cent. There were 4,309 parsonages, valued at \$7,786,804. This property had been acquired under the free church system, and not by a united Church and State, as found in Europe. The bishops testified their gratification at the large increase in the collections for the relief of aged and needy ministers and of the widows and orphans of such ministers, and urged still further attention to the subject. They reported the work of Bishop Kingsley in his uncompleted journey around the world. They dwelt upon the combined and persistent efforts of Romish bishops and priests to destroy our common school system, and the imperative duty for "all intelligent Christians and all true patriots to cherish the free institutions bequeathed to us by our Protestant forefathers." And they alluded to the death of their colleagues, Bishops Thomson, Kingsley, Clark, and Baker, whose memory would long linger "within the Church and around its altars."

Fraternal delegates.

10. Revs. William Arthur and George T. Perks had been appointed by the British Conference as fraternal delegates; but both gentlemen were prevented from visiting the United States, and Revs. Luke H. Wiseman and William M. Punshon were sent instead. Rev. Joseph W. McKay represented the Irish Wesleyan Conference, and described the advance of Methodism in Ireland and its struggle with the Romish priests. From the Wesleyan Methodist Church in Canada came Rev. George R. Sanderson and Rev. Alexander Sutherland. Rev. Henry Pope, Jr., represented the Conference of the Wesleyan Methodist Church in Eastern British America. Revs. E. A. Wheat, C. H. Williams, and H. Stackhouse, and Mr. J. B. Hamilton represented the Methodist Church—a body chiefly composed of persons who had seceded from the Methodist Protestant Church on account of their strong antislavery sentiments. Slavery having been abolished, the two bodies were now considering the question of reunion, which was brought about in 1877. Rev. Joseph Wild, D.D., and Rev. Michael Benson represented the Methodist Episcopal Church in Canada; Rev. John J. Murray, D.D., the Methodist Protestant Church; Revs. R. Dubbs and T. Bowman, afterward bishops in that Church, the Evangelical Association. The African Methodist Episcopal and the African Methodist Episcopal Zion Churches sent addresses. Several non-Methodistic Churches also sent representatives. Dr. Howard Crosby appeared from the General Assembly of the Presbyterian Church, Dr. George B. Bacon from the National Council of Congregational Churches, and Drs. A. D. Gillette and L. A. Dunn from the American Baptist Home Missionary Society.

New York Book Concern.

11. In 1868 Thomas Carlton was re-elected agent and John Lanahan was elected assistant agent of the Book Concern at New York. It was supposed that all things were moving in perfect order and harmony at the Concern until September 21, 1869, when an article appeared in the *New York Times* entitled "A Painful Revelation." "We are credibly assured," the article said, "that the new agent of the Methodist Book Concern, Rev. Dr. Lanahan,

has discovered in that establishment great corruption and fraud, involving losses to the amount of several hundred thousand dollars." The book committee and the bishops instituted a careful investigation, and engaged an expert to examine the book-keeping and business methods of the Concern. When the General Conference met the whole matter was submitted to a special committee. This committee listened to the charges, statements, and counter-charges and statements, and thoroughly examined the books, accounts, modes of transacting business, and the relations of the agents to each other. They reported that one employee had abused his trust, though not to a considerable amount, and that certain irregularities had existed; but that the losses had not been "of such magnitude as to endanger the financial strength of the Concern nor to materially impair its capital," and that there were "no reasonable grounds or proofs to justify an assumption that any agent or assistant agent is or has been implicated or interested in any frauds which have been practiced on the Book Concern." This report was adopted by the Conference.

Report of the book committee.

12. The Committee on the Book Concern also made a report, which was adopted. They recommended various changes in the business methods of the two Concerns. Instead of one agent and one assistant agent as heretofore, there were hereafter to be two agents at each Concern, who should be equal in authority and responsibility. The General Conference of 1868 had ordered that the General Book Committee be chosen, one from each of the fifteen General Conference districts. At this General Conference the number of districts was reduced to twelve (though since raised to fourteen), and there were added to the general committee two local sub-committees—one consisting of three laymen from New York or vicinity, the other of three laymen from Cincinnati or vicinity. The committee, thus composed of eighteen members, was to be divided into two sections of nine members each, the eastern section to have special supervision over the affairs of the New York Concern, the western section over the Cincinnati Concern, and a full meeting of the

whole committee to be held once each year. All agents, editors, and other officers elected by the General Conference from this time might be either ministers or laymen.

Elections.

13. Robert L. Dashiell, Thomas M. Eddy, and John M. Reid were elected corresponding secretaries of the Missionary Society; Alpha J. Kynett, corresponding secretary of Church Extension Society; Richard S. Rust, corresponding secretary of Freedmen's Aid Society; Erastus O. Haven, corresponding secretary of the Board of Education; John H. Vincent, editor of the Sunday-school books, papers, and tracts; William Nast, editor of *Christian Apologist;* Henry Liebhart, editor of *Haus und Herd*, the German family magazine provided for by this General Conference, and of Sunday-school books and tracts in German; Daniel D. Whedon, editor of *Methodist Quarterly Review;* Erastus Wentworth, editor of *Ladies' Repository;* Daniel Curry, editor of *Christian Advocate;* Francis S. Hoyt, editor of *Western Christian Advocate;* Arthur Edwards, editor of *North-western Christian Advocate;* Dallas D. Lore, editor of *Northern Christian Advocate;* Benjamin St. James Fry, editor of *Central Christian Advocate;* Henry C. Benson, editor of *California Christian Advocate;* Isaac Dillon, editor of *Pacific Christian Advocate;* William Hunter, editor of *Pittsburg Christian Advocate;* Nelson E. Cobleigh, editor of *Methodist Advocate*, at Atlanta; Reuben Nelson and John M. Phillips, the latter a layman, agents of the Book Concern at New York; Luke Hitchcock and John M. Walden, agents of the Book Concern at Cincinnati.

Amusements.

14. Unmistakable utterances regarding sinful amusements were reported in response to a large number of memorials and petitions from members of the Church. This was evidence that the Church was awaking to a sense of the necessity of greater strictness among church members in the matter of amusements. In many quarters the spiritual life of the Church had been lessened by diversions and indulgences that bordered closely on the line of worldly and often wicked amusements. The chapter in the Discipline on imprudent conduct was made to censure "neglect of duty of any kind,

imprudent conduct, indulging sinful tempers or words, the buying, selling, or using intoxicating liquors as a beverage, dancing, playing at games of chance, attending theaters, horse-races, circuses, dancing-parties, or patronizing dancing-schools, or taking such other amusements as are obviously of misleading or questionable moral tendency, or disobedience to the order and discipline of the Church."

Judicial Conference.

15. Prior to 1872 appeals from the decisions of an Annual Conference had been heard by the General Conference or by one of its committees. This General Conference established a new tribunal or court of appeal, to be called the Judicial Conference. Each Annual Conference was to choose seven of its elders as "triers of appeals." When notice of appeal was given to the president of an Annual Conference he was to designate three Conferences, near to but not including that from which the appeal was taken, whose triers of appeals should form the Judicial Conference for hearing the appeal. The presiding officer of this tribunal should be a bishop. The General Conference was to review its "decisions of questions of law," but was given no authority to act upon the evidence. In case of the trial of a bishop the Judicial Conference was to consist of the triers of appeals of five Annual Conferences.

Residences of bishops.

16. The bishops had heretofore chosen their own places of residence. It was now enacted that "one of the newly elected bishops should reside at or near each of the following places: San Francisco, St. Louis, Boston, Atlanta, Chicago, Cincinnati, Council Bluffs or Omaha, St. Paul; and that they should select their residences from the places named according to their seniority in official position." Since then there has been a slight change in this list of cities, and other cities have been added; but it is desirable that the episcopal residences shall be fixed in such geographical centers as will make them accessible to the Church.

Scandinavian publications.

17. For some years the Western Book Concern had published at Chicago the *Sändebudet* (or "Messenger"), a religious paper in the Swedish language. This had

been discontinued after the great fire at Chicago, which had destroyed the depository of the Book Concern. The agents were now instructed to resume its publication, and a committee of three Swedish ministers and two laymen was appointed to choose a Swedish editor and have supervision over Swedish publications. For the benefit of "our Norwegian brethren who cannot read the Swedish language" a committee was appointed to publish a paper in Danish, that being the language of Norway as well as of Denmark.

Adjournment.

18. The General Conference adjourned on the 4th of June, after an important and even exciting session. In their pastoral address to the Church they said: "For the first time in the history of our Church the representatives of the ministers and the laity sit together in legislative council, uniting the business experience of laymen with that of the regular pastors. We are glad to be able to say to you that we believe that the presence of the great Head of the Church is with us, and that the union of ministers and laymen in our councils gives great promise for the future."

The quadrennium.

The quadrennium from 1872 to 1876 was essentially one of development. The work of the Church was already so well ordered and equipped that it was not found necessary to organize new societies or inaugurate many new enterprises. She had only to use the resources now at her command, to prosecute the work already begun, and to extend her existing enterprises into some new fields. The work of the Church Extension Society began to be pushed with energy, and through its efforts churches were built where otherwise this would have been impossible.

The Chautauqua movement.

"In 1874 Lewis Miller, Esq., and Dr. Vincent held the first Chautauqua Assembly, . . . to bring together Sunday-school teachers for conference and for a course of systematic instruction, not only in lines of Bible knowledge, but also of all learning, secular as well as sacred, which would furnish equipment for their work." From this there developed later all the various branches of the Chautauqua movement, which, planted under Methodist auspices, have now outgrown all denominational barriers, and unite leaders of all Churches in this great and essentially modern effort to foster a higher education in the masses of the American people.

Methodist missions in Italy.

In 1871 Leroy M. Vernon, D.D., was sent by Bishop Ames "as the first missionary of our Church to Italy." He studied the situation and looked thoroughly over the field, but circumstances prevented him from at once beginning active operations. Toward the close of 1872, however, the mission was actually begun, with head-quarters at Bologna. Ravenna, Rome, Florence, Milan, and other places were successively occupied, and in 1874 the head-quarters were transferred to Rome. There are now about twenty-five appointments, and the work has extended to Sicily. A Church paper, *L'Evangelista*, is published at Rome, and there is a theological school at Florence. The mission was organized as an Annual Conference in 1881.

Mission in Mexico.

In 1872 William Butler, D.D., who had already founded Methodist missions in India, was selected by Bishop Simpson to organize a mission in Mexico. He arrived at Vera Cruz in February, 1873, and proceeded to the city of Mexico. The old palace of Montezuma, which for over three hundred years had been used as a Catholic monastery, was purchased and transformed in the course of time not only into a church, but also into missionary head-quarters, residences for missionaries, school-rooms, an orphanage, a printing-office, and a book-store. Other places of worship were also secured in the city, work was begun in Puebla and many other places, and the mission has grown until there are now over twenty-five hundred members of our Church in Mexico. An official church paper, *El Abogado Cristiano Ilustrado*—"Illustrated Christian Advocate"—is published in the city of Mexico. The mission was organized as an Annual Conference in 1885, and contains five districts and thirty-five appointments.

Mission in Japan.

In 1872 Robert S. Maclay, D.D., who had been superintendent of the Foochow Mission, China, was appointed superintendent of a mission to be opened in Japan. He arrived at Yokohama in June, 1873. Other missionaries were sent out, both by the general Missionary Society and the Woman's Foreign Missionary Society, and Tokio and Yokohama, on the island of Niphon, Hakodati, on the island of Yesso, and Nagasaki, on the island of Kiushiu, were occupied as stations. This work was extended, schools established, the Anglo-Japanese College, with the Philander Smith Biblical Institute in connection with it, founded, useful works translated, and these and original works published in Japanese. The mission was organized as an Annual Conference in 1884, and contains over thirty-five hundred church members.

Education.

A number of academies and foreign mission schools were established during this quadrennium, as well as important schools of higher grade. Among these may be mentioned the theological schools in Sweden, and at Puebla in Mexico; Clark University, at Atlanta, Ga.; New Orleans University, at New Orleans, La.; and Wiley University, at Marshall, Tex. The last three institutions are chiefly designed for colored students, and are supported in part by the Freedmen's Aid Society.

Boston University.

Boston University was chartered in 1869. Its founders were Isaac Rich, Lee Claflin, and Jacob Sleeper. Mr. Rich bequeathed to it the bulk of his estate, valued at $1,500,000. The Boston Theological Seminary became the School of Theology of the university in 1871, and was the first department put into operation. In 1872 the College of Music and the School of Law were organized; in 1873 the College of Liberal Arts and the School of Medicine, and in 1874 the School of All Sciences. The Massachusetts Agricultural College, at Amherst, supplies the place of an agricultural department. There were one thousand and thirty-eight students in all departments during the academic year 1890-91; and the university has already become one of the leading educational institutions in New England and in the United States. Rev. William F. Warren, LL.D., has been its president from the beginning.

Thomas A. Morris, senior bishop, died at Springfield, O., September 2, 1874. He was born near Charleston, W. Va., April 28, 1794. His parents were both members of the Baptist Church; but he was converted at a Methodist camp-meeting, and joined the Methodist Episcopal Church in 1813. He was licensed to preach in 1814, was admitted on trial in the Ohio Conference in 1816, and into full connection in 1818. He passed through all the grades in the ministry, serving as junior preacher, preacher-in-charge, presiding elder, bishop, and senior bishop. He was appointed editor of the *Western Christian Advocate* in 1834, and elected bishop in 1836. "To the charming simplicity both of tastes and manners which eminently characterized him in all the walks of life, he added the graces of a genuine nature and of a beautiful Christian character. As a preacher he was chaste, sincere, and many times greatly eloquent. As a bishop he was considerate, careful, and judicious, and never forgetful of the most humble of his brethren in the administration of his high office. He was by nature reticent and silent, but no heart ever throbbed with more genial and genuine sympathies. For sixty years he devoted himself strictly and usefully to the upbuilding of the Church of God."

Death of Bishop Morris.

John Wright Roberts, second missionary bishop for Africa, died at Monrovia, Liberia, January 30, 1875. He was born of colored parentage, at Petersburg, Va., and joined the Methodist Episcopal Church while in the United States. At an early age he emigrated to Liberia. He became a missionary in 1838 and was ordained an elder in 1841. The General Conference of 1864 having provided for the election of a successor to Bishop Burns, he was elected missionary bishop by the Liberia Conference in 1866, and was consecrated the same year in New York city. Returning to Liberia, he labored earnestly in the interests of the Church. His death occurred during the annual session of the Liberia Conference, which, when informed that he was dying, adjourned to meet for prayer around his bedside, and his "dying hours were crowned with glorious experiences."

Death of Bishop Roberts.

Thomas M. Eddy, D.D., one of the general missionary secretaries, died October 7, 1874. He was born near Cincinnati, September 7, 1823. He entered the Indiana Conference in 1842. Upon the death of Dr. Watson in November, 1865, he was appointed to the editorship of the *Northwestern Christian Advocate*, at Chicago, and continued in this position until 1868. The following four years he served as a pastor in Baltimore and Washington, and he was elected corresponding secretary of the Missionary Society in 1872. Dr. Eddy was a brilliant man, an eloquent preacher, and a true Christian.

Death of Thomas M. Eddy.

Two of the editors elected at the last General Conference died during the quadrennium. Nelson E. Cobleigh, D.D., was born in New Hampshire in 1814, and died at Atlanta, Ga., February 1, 1874. He graduated at Wesleyan University, entered the New England Conference, became professor of ancient languages in McKendree College and Lawrence University, president of the former, editor of *Zion's Herald*, president of East Tennessee Wesleyan University, and, in 1872, editor of the *Methodist Advocate*, at Atlanta. Dallas D. Lore, D.D., was born in New Jersey in 1815, and died near Auburn, N. Y., June 20, 1875. He entered the ministry in 1837, and in 1847 sailed as a missionary to South America, where he spent seven years as pastor of a church in Buenos Ayres. In 1864 he was elected editor of the *Northern Christian Advocate*, at Syracuse, N. Y., and was twice re-elected. The book committee appointed Dr. Erasmus Q. Fuller editor of the *Methodist Advocate*, and Dr. Orris H. Warren editor of the *Northern Christian Advocate*, to fill the vacancies caused by the deaths of Drs. Cobleigh and Lore.

Deaths of Drs. Cobleigh and Lore.

Three of the former book agents died during this quadrennium. John H. Power, D.D., was born in Kentucky in 1798 and died in Iowa, January 26, 1873. For twenty-eight years he was a presiding elder in Ohio and Iowa; he was a delegate to eight General Conferences; from 1848 to 1852 he was assistant agent at the Western Book Concern, and he was the author of several works upon religious and other subjects. Eleazer Thomas, D.D., was born in the State of New York in 1814, and was killed in California, April

Deaths of Drs. Power, Thomas, and Carlton.

11, 1873. He was editor of the *California Christian Advocate* from 1856 to 1868. In the latter year he was elected book agent at New York to reside at San Francisco, and have charge of the book depository there. In 1872 he became presiding elder of the Petaluma District of the California Conference. He was appointed a member of the peace commission to treat with the Modoc Indians, who had been engaged in war against the government, and with General Canby, the military commander, was massacred while attending a conference with the Indians.

Thomas Carlton, D.D., was a prominent figure in this quadrennium. He was born in New Hampshire in 1808. He united with the Genesee Conference in 1829. He spent the following twenty years in the pastorate, either as pastor or presiding elder, in both which positions he was greatly useful. In 1852 he was elected by the General Conference to the office of book agent in New York, to which was then attached, as now, the onerous duties of treasurer of the Missionary Society. In this relation he continued for twenty years, conducting the constantly increasing business of the Concern with remarkable sagacity and success. He died at Elizabeth, N. J., April 17, 1874.

Death of Dr. Peter Cartwright.

Rev. Peter Cartwright, D.D., died September 25, 1872. He was born in Virginia in 1785, but in childhood was removed with his family to Kentucky, then on the frontier of civilization. In 1801 he was converted, and the next year began to preach. In 1805 he was admitted on trial in the Western Conference, which then included the whole Mississippi valley. He was ordained deacon by Bishop Asbury and elder by Bishop McKendree. He was a member of thirteen General Conferences and a presiding elder for fifty-four years. With peculiarities which grew with his years, he must still be termed one of the most prominent figures in the early history of Western Methodism.

Death of Dr. Jacoby.

Ludwig S. Jacoby, D.D., was born in Germany in 1813 and died in St. Louis June 21, 1874. By birth he was a Hebrew of the tribe of Levi; but, coming to America, he was converted and joined the Methodist Episcopal Church.

Entering the ministry, he became a leader among German Methodists, and in 1849 was sent by the Missionary Society to open a mission in Germany. He labored there for twenty-two years, as pastor, presiding elder, editor, book agent, and superintendent, and returned to America only three years before his death.

Statistics.

At the close of 1876 there were 11,072 traveling preachers—an increase in four years of 830; 12,657 local preachers—an increase of 1,275; and 1,651,512 church members—an increase of 193,091.

CHAPTER XXIX.

GENERAL CONFERENCE OF 1876—EVENTS OF THE QUADRENNIUM, 1876–1880.

THE seventeenth delegated and twenty-third General Conference of the Methodist Episcopal Church convened in Baltimore, Md., May 1, 1876. The sessions were held in the Academy of Music. This was the eleventh time the General Conference had assembled in this historic city, the "cradle of American Methodism." There were present 222 ministerial and 133 lay delegates, making a body of 355 legislators in the supreme council of Methodism. The oldest delegates were Rev. Aaron Wood, D.D., of the North-west Indiana Conference, and Rev. Gardner Baker, of the Northern New York Conference. They were invited to seats on the platform with the bishops as a mark of respect.

From the Germany and Switzerland Conference came Rev. Charles H. Doering, D.D., a native of Hanover, Germany, born in 1811. He came to America in 1836, was converted at Wheeling, W. Va., and graduated at Allegheny College. In 1850 he went to Germany to help in the work of Methodism in the Fatherland. From India came James M. Thoburn, since made missionary bishop of India. From the Liberia Conference came Rev. Daniel Ware, a colored man. Four continents were thus represented in this body of active Christian workers. The bishops were all present, namely, Janes, Scott, Simpson, Ames, Bowman, Harris, Foster, Wiley, Merrill, Andrews, Haven, and Peck. Dr. George W. Woodruff was elected secretary.

Bishops' address on the centennial.

1. On the first day of the session Bishop Andrews presented an address of the bishops on the subject of an appropriate celebration of the approaching centennial anniversary of American independence. They urged a "special religious commemoration" of the occasion, and gave

as one reason why American Methodists should heartily join in this celebration that "our Church is almost coeval with the State. When the Declaration of Independence was made twenty-five ministers and less than five thousand members, enrolled in eleven circuits, constituted the new religious organization. Few would have prophesied for it a career of distinguished usefulness. But it pleased Providence that the new experiment of popular government should not lack the quickened moral life on which its success depended. In the infant Church had been provided a doctrine, a polity, and a spirit singularly fitted to the exigencies of the rising State, and destined to contribute largely to its order, unity, and progress." The national anniversary was well observed by the Methodists throughout the Northern States. Thousands of sermons, lectures, and addresses were delivered from Methodist pulpits and platforms. Utterances of patriotism and of loyalty to the government were mingled with expressions of love for and sincere devotion to the Church.

Bishops' address.

2. On the fifth day of the session the bishops' address was presented. It briefly described the condition of the Church, reviewed the work of the last quadrennium, and recommended some necessary legislation. Bishop Harris had completed the circuit of the globe, visiting the missions under the direction of the Methodist Episcopal Church. He was the first Protestant bishop who had made the circuit of the earth, and yet he was never out of his lawful diocese. The bishops gave their reasons for thinking it advisable that one of their number should be delegated to visit the Liberia Conference. The last visitation had been made in 1853 by Bishop Scott.

Connectional interests.

The bishops reported having secured, in accordance to the order of the General Conference of 1872, new charters for the Missionary, Sunday-school, and Tract societies. The board of managers of the Church Extension Society had also obtained a new charter. By these charters the societies were placed wholly under the control of the General Conference. They reported that there were 19,287 Sunday-schools, 207,182 officers and teachers, and 1,406,168 scholars.

The number of church members at the close of 1875 was 1,580,559, and of ministers 10,923. Of churches there were 15,633, valued at $71,350,234. There were 5,017 parsonages, valued at $9,731,628. This temporal prosperity, they said, "is an evidence that neither the ministry nor membership of the Church has declined in spirituality and devotion to God and his cause." They regarded the "connectional character of our Church" as "of the highest importance and greatest utility. . . . The Methodist Episcopal Church, in the sublime unity of her grand purpose and under the government and direction of the General Conference as her supreme authority, is much mightier in her action and influence than she could possibly be in independent divisions. She can better antagonize great errors, contend with enormous vices, overthrow combinations of wickedness, and forward the triumphs of divine truth and grace in the earth." The great agencies of the Church —the Sunday-School Union, Missionary Society, Book Concern, etc., and the general superintendency—were bonds of such union.

The Church not a confederacy.

The address stated a truth regarding the polity of the Church which is not better stated in any other place: "The Methodist Episcopal Church is not a confederacy of eighty-one Annual Conferences, nor a mere association of some nine thousand pastoral charges. It is a simple body of which these pastors and churches and Conferences are component parts, and all members one of another. . . . We cannot give attention to one portion of the Church to the neglect of another portion. This General Conference cannot rightfully legislate for one part of the Church to the disadvantage of another part of the Church. The legislation of this General Conference, the administrations of the general superintendents, and the oversight of each pastor must be with equal eye to all, as their exigencies and interests demand. There is no constitutional way by which any member or members can be excluded from the Church, or placed beyond her supervision and pastoral oversight, except by judicial process for wrong-doing."

The bishops referred briefly to a change in the economy of their office by which it was proposed to confine their jurisdiction to separate districts. This plan had been advocated in some quarters as preferable to that of a general superintendency. While not fully expressing they made no attempt to disguise their conviction that such a change would be prejudicial to the interests of the Church. The presiding eldership was also discussed.

Superintendency.

In speaking of the need of providing for the religious necessities of the poorer classes they said: "The true Church has always preached the Gospel to the poor. This has been characteristic of Methodism throughout its history. It is not only Christ-like, but it is expedient. The Church which preaches to most of the poor of this generation, other things being equal, will preach to the most of the rich in the next generation."

Preaching to the poor.

3. The East China Mission addressed a letter to the General Conference, asking for the establishment of that mission as an Annual Conference, with all powers belonging to such a body. The mission comprised 4 presiding elders' districts, 6 American missionaries, 6 native elders, 6 native deacons, 24 native unordained preachers, and 35 preachers on trial, with 1,228 members, 646 probationers, and 427 baptized children. The petitioners declared their love for the Methodist Episcopal Church, believing it to be especially adapted to the needs of China, "and so nearly perfect that the only fear is that they may weaken its efficiency." They spoke of the visit of Bishop Harris to them, and his exercise of the episcopal office among them. In compliance with this petition the General Conference ordered that the East China Mission be erected into an Annual Conference to be known as the Foochow Conference. Bishop Wiley made the next episcopal visit to China and organized the Conference December 19, 1877. On December 25, Christmas day, the newly formed Conference wrote to the Missionary Society expressing their satisfaction with the result of Bishop Wiley's visit and their gratitude to the society for all its efforts for the evangelization of China. This

Foochow Conference.

letter is printed in Chinese characters, and also in translation, in *The Christian Advocate* of March 14, 1878. It is signed in behalf of the Conference by that remarkable native Christian, Sia Sek Ong.

Other missions organized as Conferences.

4. Our missions in India had grown far beyond the territories originally occupied. The India Mission Conference had been organized in 1864, and had been invested with the full privileges of an Annual Conference in 1868; but it was now thought necessary to divide the work into two Annual Conferences. The North India Conference was to include "the province of Oudh and the districts of Rohilkund, Cawnpore, Kumaon, and Garhwal in the North-west Provinces." The South India Conference was to include the rest of India. The same action of the General Conference authorized, also, the formation of Annual Conferences in Sweden and in Norway, and granted the bishops discretionary power to organize still another in Italy.

Church extension.

5. In the report of the Board of Church Extension submitted to the General Conference the condition of the society was shown to be more prosperous than ever before. There had been a large increase in contributions and in the work performed. The Loan Fund had grown to $304,827.56. In four years the society had disbursed from its general fund, in donations and expenses, $357,465.42, and from the origin of the society $768,561.21, in addition to the Loan Fund, much of which had been loaned several times over. The Loan Fund was originated in 1867, and has become perhaps the most important feature in the work of the society.

Freedmen's Aid Society.

6. The Freedmen's Aid Society showed a like prosperous condition. It had disbursed in eight years over half a million dollars for the evangelization and education of the Negroes in the South-land. In seminaries, theological schools, and colleges the society was preparing young colored men and women to be teachers, preachers, and good citizens. The entire South had experienced the beneficial results of this work.

7. The Sunday-School Union made an interesting report.

The Church was never more alive to the necessity of Christian culture for its children and youth. During the quadrennium, under the leadership of Dr. Vincent, the methods of Sunday-school work had been much altered and improved. New life had been infused into every part. The International Lesson System had been adopted by the Church; the Bible was being systematically studied; the geography and archæology of Bible lands were receiving recognition as indispensable aids to the proper understanding of the word of God. The use of the blackboard in the illustration of Scripture lessons—the use of music and poetry of a higher order but adapted to youth—of maps and charts appealing to the eye, and through the eye to the heart, was recognized as an efficient means of attaining success in Sunday-school work. The membership of the Sunday-schools was about equal to the membership of the Church. There had been revivals in the schools throughout the country, and 280,565 scholars were reported as having been converted.

Sunday-schools.

8. At the General Conference of 1872 Rev. Alfred Brunson, D.D., proposed certain Articles of Faith to be added to the present twenty-five Articles of Religion, and thereby to become a part of the standards of Methodism. They were designed to set forth in formulated text the belief of the Church on doctrines peculiar to Methodism. The proposition was considered of so much importance that the General Conference referred them to the Board of Bishops to carefully consider and report upon. Consequently the bishops, by Bishop Merrill, presented an elaborate report concerning the constitutional hinderances to the adoption of the proposition. The report acknowledged the "close thought and careful discrimination" of the proposed articles, their scriptural character, and their general freedom from "serious objections," but argued that their adoption and publication as proposed would be in violation of the first restrictive rule, which guards the Articles of Religion in clearly understood words, as follows: "The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards or rules of doctrine

New Articles of Religion proposed.

contrary to our present existing and established standard of doctrines." The bishops did not therefore recommend the action sought in the paper referred to them. As a constitutional argument upon Methodist polity their report has never been surpassed.

Licensing of women to preach.

9. In the North Indiana Conference of 1875 a question of law regarding the licensing of women to preach was carried on appeal to the General Conference of 1876. In the Richmond District the case of a woman was presented for license as a local preacher. The presiding elder ruled that "the licensing or re-licensing of a woman to preach is unauthorized by the Discipline and usages of the Methodist Episcopal Church." An appeal was taken to Bishop Thomas Bowman, presiding at the North Indiana Conference at Elkhart, Ind., April 14, 1875. Bishop Bowman sustained and affirmed the decision of the presiding elder. Rev. Mr. Mahan appealed from the decision of Bishop Bowman to the General Conference. Here the case was carefully considered, and the opinion of Bishop Bowman was sustained and affirmed as "correct and agreeable to the letter and spirit of the Discipline."

To this action there was a minority report, which, at much length and in excellent spirit, took an opposite view, and reported that the decision of Bishop Bowman and also of Bishop Merrill, in the case of Mrs. Van Cott, was erroneous. But the General Conference did not adopt the minority report, and the rule remained in force.

The whole subject of licensing and ordaining of women was carefully considered by the Committee on the State of the Church. They gave much time to an inquiry into all the phases of the subject. They reported adversely to licensing and ordaining of women as ministers of the Gospel, and recommended that there be no legislation.* The name of the woman in Indiana seeking local preacher's license was Mrs. Dr. Teague. The preacher in charge was McKeag, and the presiding elder was Rev. W. H. Goode, D.D.

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* See Minutes of North Indiana Conference, 1875; General Conference Journal, 1876; *Daily Christian Advocate*, May, 1876.

10. D. D. Whedon was elected editor of the *Quarterly Review;* John H. Vincent, editor of Sunday-school books, papers, and tracts; Reuben Nelson and John M. Phillips, agents of Book Concern at New York; Luke Hitchcock and J. M. Walden, book agents at Cincinnati; Henry C. Benson, editor of *California Christian Advocate;* Charles H. Fowler, editor of *The Christian Advocate;* Francis S. Hoyt, editor of *Western Christian Advocate;* William Nast, editor of *Christian Apologist;* Henry Liebhart, editor of *Haus und Herd;* Arthur Edwards, editor of *North-western Christian Advocate;* Benj. St. James Fry, editor of *Central Christian Advocate;* O. H. Warren, editor of *Northern Christian Advocate;* E. Q. Fuller, editor of *Methodist Advocate* at Atlanta; D. Curry, editor of *Ladies' Repository;* Alfred Wheeler, editor of *Pittsburg Christian Advocate;* John H. Acton, editor of *Pacific Christian Advocate.* R. L. Dashiell and John M. Reid were elected corresponding secretaries of the Missionary Society; Alpha J. Kynett, corresponding secretary of the Board of Church Extension; Richard S. Rust, corresponding secretary of the Freedmen's Aid Society.

Elections.

During the session of the General Conference of 1876 one of the oldest lights of Methodism burned low and went out—Rev. George Peck, D.D. Dr. Peck was a native of Middlefield, Otsego County, N. Y., born August 8, 1797. He became a Methodist in 1812, and in 1816 entered the ministry. He was a youth of studious habits, and carried his love of study into his life. He was a man of great prominence among his brethren. He was a member of thirteen General Conferences, commencing with 1824. In 1824 he was presiding elder on Susquehanna District; in 1835, principal of Oneida Conference Seminary; from 1840 to 1848, editor of the *Methodist Quarterly Review;* in 1848, editor of the *Christian Advocate and Journal.* He left the *Advocate* in 1852 and re-entered the pastorate. As a delegate to the first Evangelical Alliance in London Dr. Peck took an active and prominent part. His death occurred May 20, 1876.

Rev. George Peck.

The General Conference of 1876 provided for the appointment by the bishops of suitable persons to revise the Hymnbook. They were to appoint fifteen persons, to be divided into three sections of five each, "selected with reference to convenience of location," who should, under guarded restrictions, carefully revise the Hymn-book, and on the revision receiving the sanction of the bishops the book agents were instructed to publish it. It was enacted as a rule that "no hymn now in use shall be excluded without a vote of two thirds of the committee for its rejection, and that no hymn not now in the collection shall be admitted without a vote of two thirds of the committee in its favor." The committee was also instructed to "prepare a suitable Hymn and Tune Book for the use of the Church." After the adjournment of the General Conference the bishops appointed the following committee: *Central Section*—J. M. Buckley, R. Wheatley, Erastus Wentworth, J. N. Brown, and C. E. Hendrickson. *Eastern Section*—D. A. Whedon, C. S. Harrington, William Rice, George Prentice, and C. F. Allen. *Western Section*—F. D. Hemenway, William Hunter, Arthur Edwards, J. H. Bayliss, and C. H. Payne.

Revision of the Hymn-book.

The committee proceeded with their work carefully and prudently, and submitted it to the bishops at their session in Cleveland, O. They examined all parts of the work in detail, and accepted the *Hymnal.**

When published its sale proceeded rapidly. It at once took rank as one of the best Hymnals ever produced. It soon displaced the old editions and became the standard Hymnal in the Methodist Episcopal Church.

One of the most important events of the Church of this period occurred in August, 1876. From the time of the General Conference of 1872 to that of 1876 efforts had been made by some leading men to have adjusted the differences between the two great branches of Episcopal Methodism. The General Conference of the Methodist Episcopal Church, South, appointed Edward H. Myers, Robert K. Hargrove, Thomas M. Finney, David Clopton, and Robert

Peace Commission.

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* See Approval of the Bishops in Preface to Hymnal.

B. Vance commissioners to meet commissioners from the Methodist Episcopal Church. The General Conference of the Methodist Episcopal Church appointed Morris D'C. Crawford, Enoch L. Fancher, Erasmus Q. Fuller, Clinton B. Fisk, and John P. Newman as the commissioners from the Methodist Episcopal Church. These commissioners met at Cape May, N. J., August 16, 1876, and formed the historic "Commission on Fraternity." They continued in session seven days. Their discussions took a wide range. Every point of difference that had arisen out of the late civil war was canvassed. The Commission gave their conclusion in an address issued to the bishops, ministers, and members of both Churches.

In this wise and temperate address was the following "Declaration and Basis of Fraternity:"

"As to the status of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, and their co-ordinate relation as legitimate branches of Episcopal Methodism, each of said Churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784; and since the organization of the Methodist Episcopal Church, South, was consummated in 1845, by the voluntary exercise of the right of the Southern Annual Conferences, ministers, and members to adhere to that communion, it has been an evangelical Church, reared on scriptural foundations, and her ministers and members, with those of the Methodist Episcopal Church, have constituted one Methodist family, though in distinct ecclesiastical connections."

The Commission found it necessary to consider the "conflicting claims to church property." Some special cases were also considered on their merits. They met "two principal questions . . . with regard to the church property in dispute between local societies of the two Churches:

"First, as to the legal ownership of said property;

"Second, as to whether it will consist with strict equity, or promote Christian harmony or the cause of religion, to dispossess those societies now using Church property which was originally intended for their use and occupancy, and of which they have acquired possession, though they may have lost legal title to it by their transfer from the one Church to the other."

The Commission laid down four rules, the substance of which is as follows:

1. In cases not adjudicated by the Joint Commission any society in possession, constituted by the Discipline of its Church, should have possession, except where, in the same place, there is a larger society of the other Church claiming the use of the property, when they should have it.

2. Decisions of courts regarding the title of church property should be carried out. If an agreement had been entered into by the societies it should be kept in good faith. In cases where societies could not agree they should be referred to arbitrators, chosen, one by each society, and these to choose a third, and the decision of two of them should be final.

3. Whenever it became necessary to carry out the rules of agreement the title to the property should be conveyed without delay.

4. These rules were to take effect immediately.

The address of the Commission on Fraternity also contained these wise words: "To all we commend the wise counsels given in 1820 to missionaries and members of the Methodist Episcopal Church and of the Wesleyan Connection in the Canadas, by Bishop McKendree and the Wesleyan committee, namely: 'Feel that you are one with your brethren, embarked in the same great cause, and eminently of the same religious family; and if any warm spirits rise up and trouble you, remember that you are to act on the principles now sanctioned and avowed by the two Connections, and not upon local prejudices.'"

At the General Conference of 1880, on a motion of Elisha P. Phelps, of the Virginia Conference, to take up the report of the "Commission on Fraternity," and make it the order of the day for discussion, it was taken up. The discussions were warm. Two bishops of the Church South were present, and deeply interested spectators. The matter consumed two hours before being settled. It was at last claimed that it was in the same sense as an arbitration between two parties, and hence could not be reviewed. As a last action the General Conference adopted very wisely the following: "*Resolved*, That we regard the action of the Commission on Fraternity, appointed by the bishops by order of the last General Conference, as final." This action has been acquiesced in by all parties as settling some very vexed questions between the two great Churches.

Metropolitan Church.

Many years ago the Methodists of Washington, D. C., and Baltimore Conference planned the building of a great Methodist Episcopal church at Washington, which, as a sort of cathedral, should be a rallying place for Methodists from all parts of the nation, and at the same time be a representative of Methodism at the highest court of our country. It was called the "Metropolitan Church." It was conceived on a gigantic scale and involved a large expenditure of money. It was indorsed by the General Conference, and Rev. Henry Slicer, D.D., of Baltimore Conference, went out to the Church appealing to the membership for money. A large sum was collected, and the most magnificent Methodist church at the time was erected. But it cost more money than had been collected. A debt of some thirty-five thousand dollars was carried on the church for many years. Finally, by the exertions of Rev. Dr. Newman, and especially of Rev. Chaplain McCabe, the debt was extinguished.

Course of study for local preachers.

The General Conference of 1876 ordered the bishops to lay out a course of study for local preachers, requiring four years in which to complete it. On each year's work the local preachers were required to pass an examination in the Quarterly Conference. Local preachers already ordained were exempted from the examination. It was not to take the place of study and examination for orders.

Dean Stanley and American Methodism.

Dean Stanley, the representative of English ecclesiasticism in its best sense, visited the United States in the fall of 1878. He had opened the way for the erection of a tablet to the memory of John and Charles Wesley in the Poet's Corner of Westminster Abbey. Thus, at last, the Anglican Church government came to recognize the great founder and poet of Methodism. When Dean Stanley visited the United States many Methodists were moved to receive him with open arms. A grand reception was tendered him November 1, 1878, at St. Paul's Church, New York. Bishop Harris presided. Prayer was offered by Dr. C. D. Foss. Dr. O. H. Tiffany made the opening address. Dr. J. M. King made the presentation address to Dean Stanley, to which he replied most beautifully and appropriately. Bishop Simpson then gave one of his wonderful and soul-thrilling addresses, a model of its kind. While the great audience was thus moved Bishop Harris called on all to sing—

> "Blest be the tie that binds
> Our hearts in Christian love,"

and Dean Stanley pronounced the benediction.

Bishop Simpson's lectures at Yale College.

Bishop Simpson was selected by the faculty of Yale College to deliver the annual course of lectures on preaching in that school. They were delivered in December, 1878, and January, 1879. There were ten lectures; the topics selected were broad, and their treatment was excellent. The subjects were: The Nature and Work of the Christian Ministry; The Call to the Ministry; The Preacher Personally; Indirect Preparation for the Pulpit; The Preparation of a Sermon; The Delivery of a Sermon; Ministerial Power; The Influence of the Pastorate on the Pulpit; Collateral and Miscellaneous Work; Is the Modern Pulpit a Failure?

New York Methodist Preachers' Meeting and the Anti-Chinese Bill.

The atrocity being wrought against the Chinese by the Immigrant Bill was sharply and strongly criticised by the action of the Preachers' Meeting in New York, February 17, 1879. This body clearly said that the "bill is a violation of the treaty now existing with the empire of China, and that it proposes to do in a summary manner, which must be offensive to a friendly nation, what would be more properly effected by the customary notice of a desire to revise existing treaty stipulations." They expressed the fear that the step would endanger all the American interests in China and make painful and dangerous the position of all American missionaries in China. It voiced the sentiment of the great heart of the Methodist Episcopal Church.

Death of Mrs. Bishop Bowman.

On February 21, 1879, departed this life the wife of Bishop Bowman, her beloved husband being absent in India attending the Conferences and annual mission meetings in that far-off land. He returned to America to find his once happy home broken up and a great light gone out.

Death of Reuben Nelson.

Dr. Reuben Nelson was the senior book agent at New York. He was a native of Andes, N. Y., born December 13, 1818. He studied at Hartwick Seminary; was converted when fifteen years old, and entered the itinerant ministry in 1838, in the Oneida Conference. In 1844 he founded the Wyoming Conference Seminary at Kingston, Pa., and was its first principal. This position he held for twenty-eight years, excepting one which he spent as presiding elder. Dr. Nelson was a strong preacher, a cultured gentleman, an excellent business man. He died February 20, 1879. Sandford Hunt, D.D., was elected by the Book Committee on March 3, 1879, to fill the vacancy caused by the death of Dr. Nelson.

Death of Bishop Ames.

Bishop Edward R. Ames, D.D., was a native of Ohio, born in Amesville, Athens Co., in that State, May 20, 1806. He completed his education at the Ohio University. While there he was converted and united with the Methodist Episcopal Church, in 1827. From college he went to Illinois and engaged in teaching. He entered the Illinois Conference in 1830. When the Indiana Conference was formed he fell within its bounds. In 1840 he was elected a missionary secretary. In 1848 he was called to the presidency of Indiana Asbury [now De Pauw] University, but declined. He was a member of the General Conferences of 1840, 1844, and 1852. In the stormy slavery times he was a strong adherent of the Church, and opposed the secession. In 1852 he was elected a bishop, and served faithfully and acceptably up to his decease. During the civil war Bishop Ames was frequently called to the White House in conference with President Lincoln. He was wise in counsels and strong in action. When offered important positions in the government he declined them because of the higher claim of the Church. He died in Baltimore, April, 1879.

Death of Daniel Drew.

Daniel Drew was a leading business man of the city of New York. He was a native of Carmel, N. Y., and was born July 29, 1797. Early left dependent upon his own energies, he became a cattle-dealer, and later was interested in steam-boats and railroads, and a heavy stock buyer. He amassed a fortune. When in middle life he became a member of the Mulberry Street Methodist Episcopal Church. He was the founder of the Drew Theological Seminary at Madison, N. J., and of the Drew Ladies' Seminary at Carmel, N. Y. He was a liberal contributor to all the church enterprises. While not a scholar himself, he had the happy faculty of drawing to himself those who were cultured. Among these we may especially note Dr. John McClintock. In all he gave to the Drew Theological Seminary about seven hundred and fifty thousand dollars. His death occurred September 18, 1879.

Death of Bishop Gilbert Haven.

Bishop Gilbert Haven, D.D., was a native of Malden, Mass.; born September 19, 1821. His parents were Methodists, and trained him in that faith. When a lad he attended as a pupil the Wilbraham Academy, and was converted while there in 1839. He was graduated at Wesleyan University in 1846. From this until 1851 he was engaged in teaching. In 1851 he joined the New England Conference. When the war broke out he became the chaplain of the Eighth Massachusetts Regiment. His was the first commission issued after the war began. In 1867 he was editor of *Zion's Herald*, and in 1872 was made a bishop. His duties took him to the Mexican missions in 1873, and to Africa in 1876–77, where he held the Liberia Conference. The pen of Bishop Haven was facile. He had thoughts, and could put them on paper so that men read them with delight. He was the author of *The Pilgrim's Wallet*, *National Sermons*, *Life of Father Taylor, the Sailor Preacher*, and *Our Next-Door*

Neighbor; or, A Winter in Mexico. His death was triumphant. It occurred at Malden, Mass., January 3, 1880.

Methodist Advocate at Atlanta.

The *Methodist Advocate*, that had been published by order of General Conference at Atlanta, Ga, since 1868, had been a financial loss. Consequently the book agents in 1883 suspended its publication. Soon after its suspension the Chattanooga *Methodist Advocate* was started as an independent religious paper, Dr. Carter being its editor, which has met with favor and a fair amount of success.

Dr. Dashiell.

Dr. Robert L. Dashiell was born at Salisbury, Md., June. 1826. He was educated at Dickinson College, graduating in 1846. In 1848 he joined the Baltimore Conference, and was transferred to the Newark Conference in 1860. In 1868 he was president of Dickinson College. In 1872 he was elected a missionary secretary, and re-elected in 1876. In this field Dr. Dashiell was a faithful and successful officer, and his presence and power were felt in every part of the Church in awakening an interest in the missionary cause. His death resulted from a cancer, which was removed by the surgeon's knife, but his system was too depleted for recovery. Dr. Dashiell was a strong man, a devoted worker in Christ's vineyard, an eloquent preacher, and a fast friend. He died March 8, 1880, too young to have developed all that was in him.

Revivals and increase.

The quadrennium was one of great peace in Zion, and success in every department of the Church. Church-building had been a notable field of great growth. The Church all over the land had added many new and costly edifices, and Methodist Church architecture was assuming distinct characters. The Church had discovered that in order to meet the needs of Methodist worship and teaching the old styles of building no longer serve the purpose. There must be an adaptation of the house to its intended uses; the class-meetings, Sunday-school, prayer-meetings, and public services must have something to meet the demands of each. Splendid churches had been erected at Akron and Cincinnati, O.; Mt. Vernon, at Baltimore; the Metropolitan, at Washington, D. C.; Meridian and Roberts Park, at Indianapolis; at Morristown.

N. J.; Christ Church, at Pittsburg; Grace Church, at Wilmington, Del., besides fine churches in Cleveland, St. Paul, Chicago, Detroit, New York, Boston, and elsewhere.

Great revivals had visited the Church during the quadrennium ending 1880, the returns for that year being 11,636 traveling preachers, 12,475 local preachers, and 1,700,302 members and probationers—an increase of 713 traveling preachers and of 119,743 members. At the close of the quadrennium there were 16,955 churches, and 5,689 parsonages, valued at $70,955,509. This was an increase "in the number of churches of 1,322, or more than one church for every working-day in the four years; and an increase of 672 parsonages, or more than one for every two days in the same period."

Sunday-schools.

In Sunday-schools there was a corresponding progress. There were 19,106 schools, with 206,613 officers and teachers, and 1,398,731 scholars. There were 280,865 conversions in the four years. The advanced methods of Bible study introduced into the schools, the International Lessons, and the great assemblies held in the interests of the Sunday-school work, together with the renewed consecration to the cause, had much to do with this advance.

Missions.

In the missionary field the Church had abundant reason to be thankful on viewing the results. The South India Conference was organized in 1876, and soon extended its borders into Rangoon, Burmah, closing the quadrennium with 37 traveling, 45 local preachers, and 2,169 members. In Japan and China the results were excellent. North and Central China Missions also gave evidences of satisfactory growth. In Italy Dr. Vernon had gathered around him sixteen good and strong native Methodist preachers, who were giving full proof of their ministry. In Germany, Denmark, Norway, and Sweden inviting fields were opening. Mexico, one of the most difficult portions for missionary work, yielded signs of a harvest. The Woman's Foreign Missionary Society had sent missionaries to India, China, Japan, Mexico, and South America.

Truly, God has blessed Methodism and her plans for evangelizing the world.

CHAPTER XXX.

GENERAL CONFERENCE OF 1880—EVENTS FOLLOWING.

On a bright May morning in 1880 the delegates elected assembled in Pike's Opera House, in the Queen City of the West, Cincinnati, O., to hold the eighteenth delegated and twenty-fourth General Conference of the Methodist Episcopal Church. The bishops were all present, namely, Scott, Simpson, Bowman, Harris, Foster, Wiley, Merrill, Andrews, and Peck. During the quadrennium Bishop Janes, the sweet-spirited and gentle senior; Bishop Ames, the strong, common-sense statesman; and Bishop Haven, the versatile, genial, daring minister, had gone. A fragrance of splendid memory lingered about their names and places. The Conference was composed of 248 ministerial and 151 lay delegates, making 399 members.

Among the ministerial delegates every grade; rank, and department of ministerial talent and attainment was represented. Among the lay delegates were representatives from all the learned professions and from many callings and occupations. The ages of the delegates greatly varied—from thirty years up to seventy-five. The complexion was strongly marked. The white predominated, but the colored, or negro, was largely and well represented. India sent Babo Ram Chandra Bose, a native Hindu, a scholar and philosopher. Germany and Switzerland sent Ludwig Nippert. Martin Hansen came from Norway; J. M. Thoburn from South India. From Liberia came James S. Payne, a native of the African coast. Bengt A. Carlson represented the new but vigorous Swedish Conference.

Bishops' address.

1. A superior paper was presented by the bishops and read by Bishop Simpson. It placed in a crystallized form the work of the Church for the past quadrennium, and enabled the Conference at a glance to see where Methodism stood. It recounted the travels of Bishop Andrews to hold the

Conference of Germany and Switzerland and his organization of the Annual Conferences of Sweden and Norway, the annual meeting of the missions in Denmark and Bulgaria, the state of the North India and South India Conferences, and the meeting of the missionaries in Italy; of the visit of Bishop Haven to Africa; of that of Bishop Wiley to Japan and China, and the formation of the Foochow Annual Conference in December, 1877; also of Bishop Bowman visiting Europe and India, holding those Conferences with great profit to the Church.

North-west Swedish Conference.

Bishops Merrill and Harris visited the missions in Mexico. The bishops reported the forming the North-west Swedish Conference out of the Swedish charges in Central Illinois and Minnesota Conferences in 1876. This movement unified the Swedish work and made the ministerial supply much easier.

Conferences united.

The Western New York and East Genesee Conferences had united during the quadrennium, though without an enabling act so to do. The General Conference sanctioned this act. This set a precedent by which contiguous Conferences may unite in the interim of the General Conference, even if there has not been provided an enabling act. The address gave a full review of the connectional interests of the Church. The propositions to change the second and third restrictive rules had not received the constitutional approval of the Annual Conferences. Hence both propositions were lost.

Proposed change of second and third restrictive rules lost.

Recommendations by the bishops.

It was recommended by the bishops, 1. To extend the period of probation in an Annual Conference to four years. 2. That the matter of preachers retiring to enter secular pursuits, and when these are a failure returning to the Conference and demanding work, be carefully considered and relief provided. 3. To define the position of the Church regarding ministers entering the political field and becoming candidates for office. 4. To inquire as to what can be done to advance Methodism in the cities. 5. To determine whether there ought to be some extension to the time limit to meet "cases of great exigency" for a longer pastoral term. 6. That there should be no change in the presiding eldership. The bishops add: "We desire to express our firm and deliberate judgment that the presiding eldership is essential, in a Church constituted as is ours, to the efficiency of the itinerancy, and to the uniformity of the administration."

Murder of Dr. John R. Goodwin.

2. On the third morning of the General Conference it was announced that one of its members, Dr. John R. Goodwin, a lay delegate of South-east Indiana Conference, had suddenly died. He had been brutally shot, from which he died in a few hours, by a brother crazed with alcohol. This occurred at Brookville, Ind. The General Conference appointed four laymen to attend the funeral of Dr. Goodwin at Brookville. Dr. Goodwin was a native of Indiana, a graduate of Indiana Asbury University, a graduate in medicine, a trustee of the university, a banker at Brookville, Ind., a valuable layman, and a devoted Christian. On his death-bed he requested his son to give to the university $10,000, which he had aimed to do if he had lived. Dr. Goodwin was a good man, and fell an innocent victim to the demon alcohol he had so long and persistently fought.

Tobacco question.

3. Among the questions for admission into Conference, question 19, "Will you wholly abstain from the use of tobacco?" was new. It provoked discussion. Some speeches were strong and pertinent. It was several times expressed that the ministers ought to be of a "clean mouth" physically, as well as pure in morals. When it was asked what was to be done with the ministers now in Conference who use tobacco, it was replied, "Let them alone, and they will soon die off. Keep the young men coming in clean from the use of the weed." The Board of Education refused to loan money for the purpose of acquiring an education to a man who uses tobacco. The indications are that the next generation of preachers, from bishops down, will be free from the habit of using tobacco.

Bishops elected.

4. There were four men elected and consecrated bishops, namely, Henry W. Warren, D.D., pastor of Spring Garden Street Church, Philadelphia; Cyrus D. Foss, D.D., president of Wesleyan University; John F. Hurst, D.D.,

LL.D., president of Drew Theological Seminary; and Erastus O. Haven, D.D., LL.D., chancellor of Syracuse University. They were consecrated May 19, 1880.

Preparations for the Ecumenical Conference.

5. At the General Conference of the Methodist Episcopal Church of 1876 plans were laid and arrangements made for the holding of an "Ecumenical Conference of Methodism." It was thought that as the different branches of Methodism in the United States, and Great Britain and its possessions, hold to the "Arminian theology, and maintain usages which distinguish them to some extent from every other denomination of Christians," it would be greatly to the advantage of our common Methodism to hold an Ecumenical Conference. A strong committee of bishops, ministers, and laymen was appointed to consider and execute such an undertaking. Bishop Simpson was the chairman. They corresponded with various Methodist bodies in the world, and received answers pledging all their Churches to a hearty cooperation in this matter.

The committee reported to the General Conference of 1880. They also presented the action of the joint committee making the call for a council. The call was made for August, 1881, at City Road Chapel, London. In the call were six suggestions of great practical value: 1. The Conference is not for legislative purposes. 2. It will consider certain matters vital to all Methodism, namely, the duty of Methodism in respect to popery, paganism, pauperism, skepticism, intemperance, and kindred vices; education; means of evangelization; Methodism as a missionary movement; use of the press; resources of Methodism; the spiritual unity of Methodism, and such other topics as may suggest themselves as of importance to the Church. 3. The membership of the council shall be four hundred. Of these two hundred are assigned to British and Continental Methodism, and two hundred to the United States and Canada. The delegates shall be as nearly as possible equally clerical and lay. 4. There shall be a general executive committee, which shall have charge of the details of the Ecumenical Conference. 5. Each Methodist body to arrange for the appointment of its own delegates during that calendar year. 6. Each Methodist body to provide for the expenses of its own members.

Publishing Interests.

6. The elaborate report of the Book Committee showed the financial standing of the Book Concerns of the Church. At the Eastern House the sales were $2,650,236.07—an increase in the quadrennium of $213,192.93; but at Buffalo, Boston, Pittsburg, and San Francisco there was a total of sales of but $764,780.68—a decrease of $13,788.75. The greatest shrinkage was at Boston.

At Cincinnati the sales were $1,574,991.19—a decrease of $150,701.05. At Chicago, St. Louis, and Atlanta the sales were $1,100,134.63—a decrease of $4,269.80.

Combining the accounts, the sales at New York and the Eastern House depositories were $3,415,016.75; at the Western House and its depositories, $2,675,125.82;[*] total amount, $6,090,142.57, which was an increase of $44,433.33 over the previous quadrennium.

The assets of the Concerns were:

At New York	$1,080,568 36
At Cincinnati	474,178 47
Total	$1,554,746 83

It is not possible to estimate the power of this Methodist Christian literature. It is going out to all the earth. It ought to be greatly increased.

Woman's Foreign Missionary Society.

7. The Woman's Foreign Missionary Society at this time was only eleven years of age, but its growth was phenomenal. It did not reduce the collections of the parent board, but increased them. The society occupied fields within the missions of the parent board, supplementing that strong arm of service. In the four years closing with May, 1880, the society collected and disbursed $278,874.54. Of this sum $31,000 was put into buildings in foreign fields necessary for the carrying on of the work most efficiently. The

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[*] Of this sum $340,059.49 were the proceeds of the sales of German publications.

society had sent out twenty-six single ladies as missionaries, and nearly two hundred native women were employed, mostly as Bible readers. The Zenana work in India had greatly developed. The society had at that time seven boarding-schools, more than one hundred day-schools, and numerous Sunday-schools.

In Bareilly, Lucknow, and Paori, in India; in Peking, Kiukiang, and Foochow, in China; in Mexico, Japan, Africa, Bulgaria, and Italy this noble society had able representatives well supported and doing a wonderful work for Jesus. While this society had not had large contributions, nor salaried agents traversing the continent, preaching, addressing great concourses of people, they had a steady stream of mites flowing in, and the treasury was supplied. Peter's pence is the glory of Rome. The two cents a week is the glory of the Woman's Foreign Missionary Society when they are baptized with the Holy Spirit in answer to the prayers that accompany these contributions.

Chautauqua.

8. In the report of the Sunday-School Union to the General Conference occurs a clear statement of the purpose of the Chautauqua movement: "The whole Chautauqua scheme is but the realization on a very large scale of Mr. Wesley's own theory concerning secular education, and of his plan for promoting it among the humblest people. The Chautauqua Literary and Scientific Circle, with its membership of seventeen thousand, pledged to a four years' course of study, is a permanent plan of public culture for parents, for Sunday-school teachers, for young people who have lacked early opportunities, for busy people who need intellectual food, who will find recreation in change of thought and occupation, for all of whom no provision is made by the schools."

The report furthermore continues: "The heart of the whole Chautauqua idea is Methodistical. It was organized by Methodists, on a Methodist camp-ground. Its charter recognizes its denominational origin and fealty. A majority of its board are and must be Methodists: but Chautauqua has opened its broad doors to every other Christian Church and placed the representatives of all evangelical doctrines on its platform, allowed different schools of thought to discuss their distinctive opinions face to face with those who differed from them, encouraged the holding of separate denominational Sunday school congresses on its own grounds, introduced some of the strongest thinkers of our own Church to Churches outside, and introduced to Methodist people some of the strongest thinkers from other Churches, thus admirably illustrating the true basis of Christian union; not a union of persons who ignore their doctrinal and denominational peculiarities, but of persons who, intensely and uncompromisingly loyal to their own, join hands with others in worship, in thoughtful, honest discussion, and in practical co-operation against the powers of evil that are in the world, seeking thereby the true unity of the Church, for which the great Master prayed.

Elections.

9. John M. Phillips and Sandford Hunt were elected book agents at New York; John M. Walden and William P. Stowe agents at Cincinnati; Daniel D. Whedon was elected editor of the *Methodist Quarterly Review* and books of the general catalogue; James M. Buckley, editor of *The Christian Advocate;* John H. Vincent, of Sunday-school publications and corresponding secretary of the Sunday-School Union and Tract Society; Orris H. Warren, of the *Northern Christian Advocate;* Alfred Wheeler, of the *Pittsburg Christian Advocate;* Francis S. Hoyt, of the *Western Christian Advocate;* William Nast, of *Der Christliche Apologete;* Henry Liebhart, of *Haus und Herd;* Arthur Edwards, of the *North-western Christian Advocate;* Benjamin St. James Fry, of the *Central Christian Advocate;* Benjamin F. Crary, of the *California Christian Advocate;* Erasmus Q. Fuller, of the *Methodist Advocate;* and Joseph C. Hartzell, of the *South-western Christian Advocate.* John M. Reid and Charles H. Fowler were elected corresponding secretaries of the Missionary Society; Alpha J. Kynett, of the Board of Church Extension; Richard S. Rust, of the Freedmen's Aid Society; and Daniel P. Kidder, of the Board of Education. The *Pacific Christian Advocate* was discontinued as a General Conference publication, and its publishing committee was permitted to publish it at their own risk.

Semi-centennial of Wesleyan University.

In May, 1831, a charter was granted for the founding of a school of high grade to be known as "The Wesleyan University." A board of trustees had been appointed the year before, and these met August 24, 1830. Before the close of 1831 the school was formally opened. Dr. Wilbur Fisk was president. On his death, in 1839, Dr. Stephen Olin was elected president, but on account of absence abroad and ill-health he did not enter on its duties, and resigned in February, 1841. This university has made a good record. Some of the greatest names in the Church have been graduated at the Wesleyan. The semi-centennial celebration of the university was held on June 29, 1881. For an excellent historical address on this occasion, made by Rev. James M. King, D.D., see *The Christian Advocate*, September 1, 1881, page 547.

New Spanish Hymnal.

The missionaries in Mexico, knowing the power of music in the realm of Christianity and the Church, in the early part of 1881 published a hymnal in Spanish. It was entitled *Himnario de la Iglesia Metodista Episcopal.* It was prepared under the care of Dr. William Butler. The hymns are chiefly translations from well-known authors, interspersed with some original poems. There are no uncertain doctrines taught, but a pure Christianity from the Methodist stand-point is here sung. The singing of theology in Spanish will do the same good as when sung in English or any other language.

Proposed general Methodist hospital.

The attention of the Church having been called through *The Christian Advocate* to hospital work, Mr. George I. Seney sent Dr. Buckley, the editor, a pledge of $200,000 to found a Methodist general hospital, afterward increasing the amount to $410,000. The Church has since given $300,000 more, and the hospital, opened in Brooklyn, December 15, 1887, is in successful operation, and has attained a high reputation.

The preliminary steps for the holding of the first Methodist Ecumenical Conference were taken in the General Conference of 1876. Chancellor E. O. Haven suggested that the most suitable place for the gathering was City Road Chapel, London. It required a large amount of correspondence among the Methodist organizations in the world in order to arrange for such a Pan-Methodist assembly. The various branches of the Methodist family entered heartily into the plan.

Methodist Ecumenical Conference in session at City Road Chapel.

The Committee of Arrangements, after most carefully surveying the field, decided what topics were most needful to the interests of a world-wide Methodism, and so assigned them to competent parties to prepare papers and addresses.

The following Churches of Methodism were represented, namely: Wesleyan Methodist, Irish Methodist, Methodist New Connexion, Primitive Methodist, Bible Christian, United Methodist Free Churches, Wesleyan Reform Union, United Free Gospel Churches, French Methodist, and Australian Methodist Church. These were all in Great Britain excepting the last two, and all were known as in the Eastern Section. In the Western Section, including Canada, were the Methodist Episcopal Church, the Methodist Episcopal Church, South, the Methodist Protestant Church, the Evangelical Association, the United Brethren, the American Wesleyan Church, the Free Methodist Church, the Primitive Methodist Church in the United States, the Independent Methodist, Congregational Methodist, African Methodist Episcopal, African Methodist Episcopal Zion, Colored Methodist Episcopal Church of America, Methodist Church of Canada, Methodist Episcopal Church of Canada, Primitive Methodist Church of Canada, Canadian Bible Christians, and British Methodist Episcopal Church of Canada, being eighteen different bodies in the United States and Canada, and ten in the Eastern Section, making twenty-eight different branches of the Methodist family of Christians. Here were the representatives of nearly six million communicants in Methodism and of a population of twenty-five million people, all gathered into Church relations since 1739.

The first session was held in City Road, London, Wednesday, September 7, 1881. After the opening exercises, which were conducted by Rev. George Osborn, D.D., president of the British Wesleyan Conference, Bishop Matthew Simpson delivered one of his grandest and most powerful sermons from the text, "The words that I speak unto you, they are spirit, and they are life." This sermon was followed by the sacrament of the Lord's Supper, in which this great representative body of Christian ministers and laymen from all parts of the world participated.

The themes presented and discussed during the session of the Conference were numerous and wide-reaching, embracing almost every topic of general interest to Methodism. The varied topics were thoroughly considered in essays, addresses, and brief discussions by men who had carefully studied them. As literary productions they may be read with profit, while as exponents of Methodist doctrine, usage, and spirit they are worthy of study.

The first session of the Ecumenical Conference was held September 7, and sessions were continued by adjournment from day to day to the afternoon of September 20.

On the evening of September 15, 1881, in Exeter Hall, London, was held a Fraternal Meeting, at which time and place delegates from other Christian bodies were received. Bishop Simpson presided over the Conference. Delegates were received from the "Pan-Presbyterian Council," the Presbyterian Church of England, the United Brethren Church, the Baptist Churches of Great Britain, Congregational Churches of England, and British Society for the Propagation of the Gospel among the Jews. The gentlemen, ministers and laymen, who were members of these delegations were large-hearted men, of learning, culture, and piety. They evidenced that Christian union and Christian success were not dependent upon organic unity, but on the unity of the faith in the bond of the Spirit.

The press of England generally commented favorably on the Ecumenical Conference. The articles were as varied in character as the editors of the papers. One editor or correspondent saw one excellence, another took a different view, but all saw the excellences, growth, virtue, and power of Methodism; all prognosticated a grand future. The *London Times*, that old conservative sheet, contrasted it with the Pan-Anglican Synods at Lambeth. As to the question of the absorption of Methodism into the Anglican Church, the *Times* said it would be impossible now. If it were once absorbed it would furnish the elements of "another vast internal convulsion," which in a short time would again burst out.

The *Daily Chronicle* spoke of the marvelous growth of Methodism in all lines. This was evidenced in the circumstance that the Lord Mayor of London, Mr. McArthur, was an ardent Methodist, and the son of a Methodist minister, and his wife, the Lady Mayoress, was the daughter of another Wesleyan Methodist minister. Said the editor, "This wondrous system—Methodism—is of comparatively recent growth, and there is no sign of lessened vitality."

These are but samples of the attention called to Methodism in Great Britain by this first Ecumenical Methodist Conference. To it the eyes of millions were turned. From it went out living forces which, refreshed by the Spirit and quickened by communion, should do more for the glory of God and the salvation of immortal souls than hitherto.

The Thomas trial.

A Methodist preacher in Chicago, Rev. H. W. Thomas, D.D., a member of the Rock River Conference, had for several years been charged by hearers with preaching heresy. At last charges of heresy were preferred against him, which were investigated before a committee, and he was suspended until the session of his Conference. At the Conference of 1881 he was formally put on trial, found guilty, and expelled from the ministry and membership of the Church.

Dr. Thomas was ably defended by legal and clerical counsel, while their equal as counsel was retained on the side of the Church. The case was examined in all its phases. The questions involved were: 1. "Is it right to exclude a minister from the Methodist Episcopal Church for preaching contrary to its fundamental principles?" The Church settled that in its organization by teaching that it is right. 2. "Has Dr. Thomas preached against any of the essential principles of Methodism?" The committee of investigation answered that he had. These two points being settled, there could be no other result than his expulsion, at least from the ministry.

A Methodist sanitarium.

Dr. Henry Foster, of Clifton Springs, N. Y., having reached a line somewhat past middle life, and having built up a large sanitarium, determined to perpetuate the institution by presenting it to trustees mostly of the Methodist Episcopal Church, with Bishop Simpson at the head, and with the provision that a Methodist bishop should always fill that position. The trustees met December 28, 1881, and accepted the trust.

Death of Bishop Scott.

Bishop Scott was born at Odessa, Del., October 11, 1802, and died at the same place July 13, 1882. His father became a member of the Philadelphia Conference in 1803. Bishop Scott was converted in 1822, joined the Philadelphia Conference in 1826, in 1834 was presiding elder. In 1840, at the solicitation of Dr. Durbin, he accepted the office of principal of Dickinson Grammar School, Carlisle, Pa. In 1848 he was elected assistant book agent at New York. In 1852 he was elected bishop. The next winter he went to Africa and held the Liberia Conference. After his return he suffered from the effects of the African climate for many years. Bishop Scott was a most excellent man, a gentleman of high character, and a preacher of power. In the councils of the Church Bishop Scott was a man of great influence.

Purchase of The Methodist.

In the month of October, 1882, the independent weekly newspaper so long and favorably known as *The Methodist* was purchased by Phillips & Hunt, agents of the Book Concern at New York. The paper had been in existence twenty-two years, being founded in 1860. Its first editor was Dr. George R. Crooks, one of the ablest men in Methodism. When projected it was designed to meet a supposed want in Methodism, namely, a high-grade independent journal to advocate some supposed needed reforms. It strongly advocated lay representation, some modification in the presiding eldership, some changes in class-meetings, and some incidental modifications. The paper was well managed editorially. It was strong, clear, loyal to country and state. No question was ruled out of its columns that in any way bore upon the success of Methodism. It held high rank and exerted great influence in the connection.

Death of Bishop Peck.

Bishop Jesse T. Peck, D.D., LL.D., one of the strong men of Methodism, died May 17, 1883, at Syracuse, N. Y. He was a native of the State, being born at Middlefield, April 4, 1811. In 1832 he joined the Oneida Conference. He became principal of Troy Academy in 1841, and president of Dickinson College in 1848. He went back to the pastorate in 1852. He was transferred to the California Conference in 1858, and remained there eight years. After his return east he was largely instrumental in founding Syracuse University. In 1872 he was elected a bishop. As a preacher and administrator he stood in the front ranks. He was a warm and genial friend. As an author he was "clear, with much power of elaboration." Altogether Bishop Peck was a man of mark and power.

Dr. Reid's visit to Eastern missions.

Methodism, by her Missionary Board, determined on a careful visitation of all the missions in Europe and India by one of the missionary secretaries in 1883. Dr. J. M. Reid was sent. He visited the stations in Europe, saw the work as it progressed, and sought to make suggestions such as would aid the cause there, and give the board a better understanding of the needs of the missions. As to the Bulgarian Mission, Dr. Reid took the ground "that our confessed failure in Bulgaria is chiefly to be ascribed to our evil administration from the beginning."

In India Dr. Reid attended the "convocation of missionaries of all denominations, which assembles once in ten years to discuss the work of God throughout the empire." After visiting all the principal Methodist stations, carefully examining the things done and their results, he summed up his impressions as follows: 1. He was impressed with the "immensity of the field and how much has been done." 2. With the great amount of real estate of which we have become possessed, "all of which is most eligibly situated," the Methodists having acted as wisely in this respect as the Roman Catholics. 3. By the employment of natives by the Missionary Society, especially by the Woman's Foreign Missionary Society.

Such visits by the officers of the Missionary Society cannot but prove of great advantage to their cause. The visit also of Dr. Butler to India, the scene of his early labor, and of the terrible sufferings of the Sepoy rebellion, did not fail to enlist great interest when, on his return to America, he told the story of what he had seen, and the marvelous development of the work.

A Committee of the Missionary Society and the presiding elders of four Conferences meet for counsel.

The Committee on Ways and Means of the Missionary Society called the presiding elders of fourteen districts contiguous to New York to meet in council. They met at the residence of J. B. Cornell, a layman, December 19, 1883. Bishop Harris presided. The New York, New York East, Newark, and New Jersey Conferences were represented. Mr. J. B. Cornell, a member of the missionary board, presented, in seven interrogations, the design of the board in asking for this meeting. These represented the necessities of the work, and hinted strongly at methods for helping to extend the missionary work.

The points were all carefully and fully discussed by the presiding elders, some of whom were veterans in the work. Among other things it was said that there was needed, 1. More of a missionary spirit diffused among our members, so that each one should feel the burden of souls upon him. 2. A strong conviction of duty. 3. A stimulation of the ministry to realize the value of the work and the importance of hastening to its performance. 4. The need of a human inspiration from the missionary secretaries. 5. The aim to be the conversion of the world. 6. The obligation ministers and members are under to keep the Discipline.

Anglo-Chinese college.

The Anglo-Chinese college movement, in the interest of higher education for the Chinese, was inaugurated at Foochow, China, in 1881. It is in connection with the Foochow Conference, with a most noble object in view.

The missionaries have become satisfied that a move must be made to give Christian Chinamen the advantages of a better education.

Gammon Theological Institute.

In 1883 the Gammon Theological Institute was founded by Rev. E. H. Gammon, at Atlanta, Ga. It is organized under the charter of the Clark University, though it is distinct in its government. It is primarily designed for the education of young Negroes for the Methodist ministry. It has a good corps of instructors, its course of study is up with the times, and it is wielding a great influence for good in the South.

Woman's Home Missionary Society.

The Woman's Home Missionary Society of the Methodist Episcopal Church was organized at Cincinnati, O., July 6, 1880, by Christian ladies of that city and vicinity. It has since been placed in the same relation to the General Conference as the Woman's Foreign Missionary Society. Its affairs are administered by a board of managers, a corresponding secretary, and one delegate from each Annual Conference. Its object is "to enlist and organize the efforts of Christian women in behalf of the needy and destitute women and children of all sections of our country without distinction of race, and to co-operate with the other societies and agencies of the Church in educational and missionary work." It has a field in the South and West where are multitudes of degraded and ignorant women. It seeks to lift these up, and guide them into the paths of purity and Christian civilization. It has in twelve years of existence accomplished good work and been a blessing to hundreds of souls.

CHAPTER XXXI.

GENERAL CONFERENCE OF 1884.

The nineteenth delegated and twenty-fifth General Conference of the Methodist Episcopal Church assembled in the Young Men's Christian Association Hall, Philadelphia, Pa., May 1, 1884. The bishops were present as follows: Simpson, Bowman, Harris, Foster, Wiley, Merrill, Andrews, Warren, Foss, and Hurst. Bishop Simpson, though feeble, presided at the opening.

The Conference was composed of 261 ministerial and 156 lay delegates, or in all 417. David S. Monroe was elected secretary.

Presentation of a Bible.

After the organization Bishop Harris presented to the General Conference a Bible having a remarkable history. It had belonged to John Wesley, and in it he had written the initials of his name. It was presented by Mr. Wesley to Rev. Joseph Benson, the commentator; from Mr. Benson it descended to his son, Mr. S. Benson. Subsequently it came into the possession of Mr. Samuel Darks Waddy, Queen's Council, Temple, London, who now presented it to the General Conference of the Methodist Episcopal Church. Accompanying the Bible was an interesting letter addressed to the Conference through Bishop Simpson. The General Conference received the Bible and ordered that it should be kept in the custody of the bishops, to be by them brought to the sessions of the General Conference for use in the opening services and in the ordination of the bishops, and should also be used at the Centennial Conference at Baltimore.

Bishops' address.

The address of the bishops was a masterly church-state paper, clear in thought, strong in expression, and of great importance to the whole Church. One thing rendering this General Conference of unusual importance and interest was that it met in the centennial year of Methodism as an organized Church in America. The interest was doubled from the fact that the first Annual Conference held in America occurred one hundred and eleven years previous to 1884 in Philadelphia, when only ten ministers received appointments. Within five years the Revolutionary War had broken out, and most of these ministers had returned to England, Francis Asbury only remaining. The saintly and courageous Asbury may well be called "the apostle and father of American Methodism."

The bishops' address refers to the marvelous success of the early itinerants, and attributes this to three causes:

1. "The tireless zeal and holy living of the early Methodists." 2. "The doctrines proclaimed by the earlier ministers were chiefly the fundamental doctrines of the Gospel—the fall and ruin of man, his need of a Saviour, the atonement of Christ, the forgiveness of sins, the witness of the Spirit, perfect love, and all the blessings of a free and full, a present and eternal, salvation." 3. "The itinerancy."

The Judicial Conferences.

The bishops commended to the consideration of the Conference the question whether the Judicial Conferences "ought to be longer permitted to reverse the findings of the 'select number,' or of an Annual Conference, or to remand a case for a new trial on merely technical grounds, or because of errors in the proceedings of the court below, which errors do not materially affect the question of the guilt or innocence of the appellant."

Education.

The address commends the efforts of the literary institutions to pay their debts and obtain additions to their endowments. In the theological schools they show how marked has been the advance.

Sources of success in the Church.

The address, in looking to the future of the work in the Church, and inquiring for the forces to produce success, presented three considerations as important:

"1. An earnest, indefatigable, and consecrated ministry.

"2. A devoted and actively co-operating membership.

"3. The rich baptism of the Holy Spirit which God has promised to his true servants."

Benevolent societies.

The allusion of the address to these points showed how important they were, and how under the plan of Methodism and its usages they were most efficient in accomplishing the ends desired. The Missionary Society was prospering in its work. The Church Extension was "affording help to many churches throughout the land, and especially in the South and West." The Freedmen's Aid Society was extending in the South. The Sunday-School Union was increasing its literature. The Board of Education was educating a number of promising young men and women.

Book Committee's report.

The report of the Book Committee showed that during the quadrennium the sales in the East amounted to $3,534,595.75, and at the West to $2,920,891.53, or a total of $6,455,487.28. This was an increase in four years of $365,344.71. The net capital of all the Book Concerns was $1,617,450.30. When the new building, 805 Broadway, New York, was purchased in 1869 bonds for $500,000 were issued at seven per cent. In 1884 these were called in—about one half paid, and new bonds at five per cent. issued for the remainder.

Election of bishops.

Rev. W. X. Ninde, D.D., LL.D., president of Garrett Biblical Institute, Rev. John M. Walden, D.D., LL.D., one of the agents of the Book Concern at Cincinnati since 1868, Rev. Willard F. Mallalieu, D.D., presiding elder of the Boston District, New England Conference, and Rev. Charles H. Fowler, D.D., LL.D., missionary secretary, were elected and consecrated bishops of the Methodist Episcopal Church.

Missionary bishop for Africa.

On the 17th day of May, 1884, the Committee on Missions presented a report to the General Conference, recommending "the election of a missionary bishop for Africa." It was ordered printed, and on the 21st of May was adopted. The feeling in the General Conference as expressed in the various addresses was that this bishop should be clothed with all the power in Africa that any of our bishops possess, and that he should be left perfectly free to wage a spiritual war on the forces of the Dark Continent. The Rev. William Taylor, D.D., lay delegate from India, was elected to this office. Dr. Taylor was born in Rockbridge County, Va., May 2, 1821. He entered the Baltimore Conference 1843. In 1849 he went to California, where he labored as street preacher and evangelist, under the direction of the Missionary Society, for seven years. After that he traveled extensively and labored as an evangelist, spending three years in Australia, New Zealand, and Tasmania. Then he went to Africa among the Kaffirs, where the missionaries reported seven thousand converts. Then he labored in England and Scotland. He next visited the West India Islands, British Guiana, and South America. Then again he went to Australia, where a revival followed, and also in Ceylon. In 1870 he visited India. For about a year and a half he labored in the India missions. In 1872 he commenced in Bombay the work of founding self-supporting missions. This work spread, especially among the Eurasians, and resulted in the South India Conference. His next field was the western coast of South America, where in progress at the time of his election was a flourishing educational and evangelizing work employing forty-three preachers and teachers.

The election of Dr. Taylor as bishop for Africa resulted in the raising and discussion of many intricate questions in the Church in the United States, and in the planting and extending of the work of Methodism in the continent of Africa. Some of the discussions of these questions was in a fault-finding spirit, but in general they were on a high plane, and exhibited a spirit of "brotherly love." Bishop Taylor entered upon his mission fully prepared to do his work well, if left to his own way. He did not permit interference. The story of his African experiences reads like a novel.

Wyandot Mission premises, Upper Sandusky, O.

At Upper Sandusky, O., in November, 1816, was established the Wyandotte Indian Mission. The Council of the tribe, by Harry Jacques, principal chief, conveyed ground to the mission upon which the church and school were erected. James B. Finley was the first regularly appointed missionary, though Stewart, a colored man, had been at work before as a volunteer missionary. Here was, in fact, the birthplace of the Missionary Society of the Methodist Episcopal Church. Many red men were converted, and the mission was prosperous. Stewart died and was buried here; also chiefs Between-the-Legs, Gray-Eyes, and Simundewat, who had all been converted. The old church and the tomb-stones were dilapidated and marred. The march of civilization had forced most of this Indian tribe to the west. Only a remnant was left. The Missionary Committee recommended that the Church at Upper Sandusky should be made the legal custodian of this property, and that the Missionary Society should pay the expense of putting in proper form and preserving these relics of the work of other days. The General Conference approved the recommendation of the committee.

Members' certificate.

A change was about this time made in the duration of a certificate of church membership. Heretofore a church letter was considered as never dead. Hence some letters were carried ten or twenty years without being deposited in the Church. In this way there was a sort of a Church in the pocket. Now the life of a letter is only one year, but under certain circumstances it may be renewed. It was also enacted that a member's responsibility remained in the Church from which he received his letter.

Joseph M. Trimble.

Joseph M. Trimble, D.D., of the Ohio Conference, was invited to a seat on the platform with the bishops, in recognition of his being the senior member of the Conference. He had been a member of all the General Conferences from 1844, eleven in all. He had seen the Church in its struggling days as well as now in its strength.

Divorce.

A number of memorials reached the General Conference asking for more explicit legislation regarding the important subject of divorce. An elaborate report was adopted, and the following was ordered to be embodied in the Discipline: "No divorce shall be recognized as lawful by the Church except for adultery. And no minister shall solemnize marriage in any case where there is a divorced wife or husband living; but this rule shall not apply to the innocent party in a divorce for the cause of adultery, nor to divorced parties seeking to be reunited in marriage."

Elections.

John M. Phillips and Sandford Hunt were elected book agents at New York; Earl Cranston and William P. Stowe, book agents at Cincinnati; Daniel Curry, editor of the *Quarterly Review* and books of the general catalogue; James M. Buckley, editor of *The Christian Advocate;* John H. Vincent, editor of Sunday-school publications and corresponding secretary of the Sunday-School Union and Tract Society; Jeremiah H. Bayliss, editor of the *Western Christian Advocate;* Arthur Edwards, of the *North-western Christian Advocate;* Benjamin St. James Fry, of the *Central Christian Advocate;* Orris H. Warren, of the *Northern Christian Advocate;* Charles W. Smith, of the *Pittsburg Christian Advocate;* Benjamin F. Crary, of the *California Christian Advocate;* William Nast, of *Der Christliche Apologete;* Henry Liebhart, of *Haus und Herd;* Marshall W. Taylor, of the *South-western Christian Advocate;* Richard S. Rust, secretary of the Freedmen's Aid Society; Alpha J. Kynett, secretary of the Board of Church Extension; John M. Reid and Charles C. McCabe, missionary secretaries; Daniel P. Kidder, secretary of the Board of Education.

Close of the Conference.

On the 28th of May the General Conference adjourned. Bishop Simpson, though very feeble, and hardly able to be present, gave the closing words. They were full of pathos and evinced his great love for Methodism. They were his last public utterances. When he pronounced the benediction his public work was practically ended.

Death of Bishop Simpson.

Scarcely had the General Conference adjourned and the members reached their homes and fields of work when the sad words were flashed over the wires that the venerable senior bishop—the great, the immortal Simpson—was dead. This event occurred June 18, 1884, at his home in Philadelphia. He was born in Cadiz, O., June 20, 1811. He had reached within two days of seventy-three years of age. He was well educated, a graduate in medicine as well as in the arts, a skillful college professor and president, an editor of marked ability, and a bishop of excellent parts and unbounded influence. Loyal to his country, he wielded a commanding influence over men high in authority. In England his burning words of eloquence won back many from a desire to join in alliance with Southern rebels. He was one of the great men of American Methodism.

Death of Bishop Wiley.

Bishop Wiley died at Foochow, China, while holding the Foochow Conference, November 22, 1884. He was not quite sixty years old, having been born at Lewiston, Pa., March 29, 1825; he was a graduate in medicine from the medical department of New York University in 1846. He settled in the practice of medicine. In 1851 he arrived in China as a medical missionary. At Foochow he commenced his work. After a time his own health failed, and his wife died and was buried there. In four years he returned to the United States. In 1858 he was elected principal of Pennington Seminary; in 1864 he was elected editor of the *Ladies' Repository*, and in 1872 he was elected a bishop. In 1884 he was appointed by his colleagues to visit the missions in China and Japan. "In lucidity," says *The Christian Advocate*, "he had no superior among his brethren. In self-restraint he was one among many; in prudence he reached, without passing, the limit of rational caution; in knowing when to speak and when to be silent in order to influence his brethren in the general committees of the Church he had nothing left to learn; as an administrator he was faithful in the little as well as in the great." He was buried by the side of his wife in Foochow.

Centennial Conference of American Methodism.

A great gathering of delegates from all the Methodist bodies in America assembled in Baltimore, December 9–17, 1884, to celebrate the close of the first hundred years of organized Methodism. This was an event of no small importance to the Methodist Episcopal Church, and to Methodism in all the world. The General Conference of the Methodist Episcopal Church, South, had the honor of first proposing the centennial celebration of 1884. They made the proposal in 1878 in their General Conference in Atlanta, Ga. Not much was done looking to arrangements until the Ecumenical Conference, when the American delegates in London signed a paper drawn up by Dr. (now Bishop) Walden, and circulated for signatures. There were eighty-one names attached to this paper. In May, 1882, the General Conference of the Methodist Episcopal Church, South, appointed a committee of correspondence, and provided for representatives in the Conference. Meanwhile the bishops of the Methodist Episcopal Church appointed a committee of twenty-six "to consider the matter of holding a Methodist Centennial Conference," and to co-operate with the committee of the Church South. After full consultation a proper basis of representation was fixed and a programme arranged.

To Bishop Andrews, chairman of the General Executive Committee, may be given the meed of praise for the success of the Conference. The speakers and essayists were on the ground and ready to do their work, except in three or four instances, when the bishop was able to draft men to step in and fill up the vacancies.

There were two hundred and thirty-one delegates from the Methodist Episcopal Church; one hundred and twenty-seven from the Methodist Episcopal Church, South; fifty-one from the African Methodist Episcopal Church; sixteen from the African Methodist Episcopal Zion Church; ten from the Colored Methodist Episcopal Church of America; two from the Primitive Methodist Church; two from the Methodist Church of Canada; two from the Independent Methodist Church; also four fraternal delegates from the Methodist Protestant Church, and one from the Bible Christian Church, being a total of four hundred and forty-six delegates. These were about equally divided between the ministry and laity. Almost all the occupations of the business world were represented among the laity, and well-nigh every shade of culture and position was found among the ministry.

At an informal gathering December 8, in the First Methodist Episcopal Church, Baltimore, the "lineal successor of Lovely Lane Chapel, in which the Christmas Conference of 1784 assembled," the delegates were received and welcomed. The address of Bishop Andrews on that occasion was very able, as were also the addresses of Dr. J. B. McFerrin, of the Church South, and of Professor J. C. Price, of the African Methodist Episcopal Zion Church.

The first session opened in Mt. Vernon Place Methodist Episcopal Church, Baltimore. After religious services Bishop J. C. Granbery, of the Methodist Episcopal Church, South, was called to preside. After the formal organization of the Centennial Conference Bishop R. S. Foster, of the Methodist Episcopal Church, preached a masterly sermon, which occupied over two hours in its delivery. The text he chose was 2 Chron. xxxii, 2, 3, and Psa. lxviii, 12, 13. The sermon must be read to be appreciated.

Sermon of Bishop Foster.

The topics discussed were various and far-reaching, important to every branch of Methodism. The speakers represented several branches of the Methodist family. The general tone of the meeting was highly conducive to fraternity.

Subjects discussed.

As the closing exercise a Conference love-feast was held. The veteran Dr. Joseph M. Trimble presided. The great church was filled with an audience of Christian men and women. The hymn, "There is a fountain filled with blood," was sung with hearty good-will. Then testimonies were given by an Indian, by Negroes, by men of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, by Germans and Englishmen. It was a time to be remembered in the history of Methodism. A stranger could not have told that these men were members of different denominations.

By agreement Dr. Frederick Merrick, of Ohio, one of the patriarchs of Methodism and of Methodist education, gave a short address, which left a very deep impression on the Conference. After referring to the Conference and its discussions, to the doctrines of Methodism and their truly catholic and highly liberal spirit, he uttered a most timely and solemn warning. "Methodism," said he, "is still on probation, and peccability is a condition of probation. Other Churches

Dr. Merrick.

have fallen away; Methodism may. Our prosperity as a church organization brings with it many subtle and powerful temptations. We need to watch and pray that we be not led into them." These sound and fitting words fell upon the ears and touched the hearts of that vast audience. It seemed as if age and experience were talking to an incoming century of youth. Dr. Trimble led the Conference in a solemn prayer. After the doxology he pronounced the benediction, and the first Centennial Conference of American Methodism was a subject of history.

A million for missions.

In 1885 the call of the Missionary Society on the Church was made—"A million for missions in 1885." The call was somewhat unexpected. Many said, "Impossible;" but others said, "Yes, it can be done." Dr. Charles C. McCabe led on in the watch-cry. It was shown how much could be done in extending the mission work if contributions could be increased from $600,000 to $1,000,000. While there was a grand increase all along the line it did not quite reach the round $1,000,000.

Death of Dr. D. D. Whedon.

On June 8, 1885, died at Atlantic Highlands, N. J., Dr. D. D. Whedon, who had been for more than a quarter of a century editor of the *Methodist Review* and chief editor of the books published by the Book Concern. He was a native of Onondaga, N. Y., born March 20, 1808. He graduated at Hamilton College in 1828, and studied law, but entered upon teaching in the Oneida Conference Seminary. In 1833 he was elected professor of ancient languages and literature in Wesleyan University. In 1843 he entered the pastoral work, and in 1845 he was professor of rhetoric, logic, and history in the University of Michigan. The General Conference in 1856 elected him the editor of the *Methodist Quarterly Review*, which he edited for twenty-eight years. Dr. Whedon was a man of colossal mind, acute, strong, vigorous, and earnest; a Christian of strong convictions, and a loyal Methodist. Combining these powers he brought the *Review* to the highest excellence. As an author he was in the first rank. His work on *The Freedom of the Will* is a masterpiece of reasoning. His commentaries are of the highest order. The Church has produced few such men as Whedon.

Manual of the Methodist Episcopal Church.

The General Conference ordered the publication of a Manual, quarterly, giving "information concerning the benevolent work of our Church." The first number was issued October, 1880, and it continued to be published up to May of 1888, when by order of the General Conference it was suspended. The *Manual* was a live and valuable history of the societies and interests represented. It condensed the facts of general interest to the whole Church into a very small space.

Murder of Haddock.

Rev. George C. Haddock, pastor of the Methodist Episcopal church at Sioux City, Ia., a great temperance advocate, was brutally shot in cold blood by the conspiracy of saloonists in Sioux City, August 3, 1886, for no other fault than that he was actively engaged in seeking to restrain the rum traffic and enfranchise the drunkard and his family. Haddock was as much a martyr to the cause of temperance as was Huss, or Jerome of Prague, or Ridley, or Latimer to the cause of Christianity. His death, it is thought, had much to do in making Iowa a prohibition State.

Memorial window to Bishop Simpson.

In April, 1887, a proposition was made by the trustees of City Road Chapel, London, to permit the Methodists of America to put in their church a memorial window to Bishop Simpson. It is known in art as a Georgian window, 18 by 6 feet, and cost $1,200. It is a splendid tribute to the memory and worth of the great bishop. It is another of those imperishable links binding British and American Methodism to each other.

Death of Dr. Curry.

Dr. Daniel Curry was born near Peekskill, N. Y., November 26, 1809. He graduated at Wesleyan University in 1837, and for a while taught in the Troy Conference Academy. In 1839 he became a professor in Georgia Female College, at Macon; in 1841 he joined the Georgia Conference, and was transferred to New York Conference in 1844. He became president of Indiana Asbury (now De Pauw) University in 1854; editor of *The Christian Advocate* in 1864, which office he continued to hold until May, 1876; editor of the *National Repository* 1876, and in 1884 editor of the *Methodist Review.* He was a member of eight General Conferences. Dr. Curry was a strong, cultured, angular, positive man. He had strong convictions, and was intensely loyal to the Church and Christianity. His pen was always sharp, strong, and entertaining. He followed his convictions in every way of life. He died August 17, 1887, having reached his seventy-eighth year.

Death of Bishop Harris.

Bishop W. L. Harris was a great and good man. He was a native of Ohio, born November 4, 1817; converted June 10, 1834; was a student at Norwalk Seminary; licensed to preach in 1836; in 1837 entered Michigan Conference; principal of Baldwin Institute, now University, 1848–51; professor in Ohio Wesleyan University 1851–60; elected corresponding secretary of the Missionary Society and served to 1872, when elected bishop. Bishop Harris was a man of strong mind, of earnest convictions, and of an indomitable will. Self-educated under the greatest of embarrassments, he had no patience with those who said they could not get an education. He was secretary of five General Conferences.

As a bishop he was a parliamentarian and an administrator. His judgment was sound, his will firm, his decisions prompt, and his spirit generally kind, though his natural abruptness of speech often gave the impression that he was incensed or irritated, which was rarely the case, and when it occurred soon passed away. Bishop Harris, as a preacher, "in his early days was full of energy and fervor. More recently, also, he was dignified and edifying, frequently interesting, and occasionally imbued with mental pathos and unction." In church law he reigned without a rival. He loved this study, and knew all its sharp and weak points.

He traveled around the globe in his work for Methodism. On returning it was a feast to hear his account of God's work and triumph in the dark parts of the world. He seemed to see with many eyes and to plan with many minds how to carry forward the work of the Church in saving souls. He died in New York, September 2, 1887.

Marshall W. Taylor, D.D.

Marshall W. Taylor, D.D., was a colored man who rose from poverty and ignorance to be a soul-saver and a leader in the Methodist Episcopal Church. Born July 1, 1846, in Louisville, Ky., of free parents, he became a man of culture. He was a member of two General Conferences and presiding elder of Louisville District. In 1844 he was elected the editor of the *South-western Christian Advocate* at New Orleans. This he ably conducted till his death at Louisville, Ky., September 11, 1887.

De Pauw University, and death of W. C. De Pauw, its great benefactor.

The Indiana Asbury University was founded at Greencastle, Ind., in 1837. Its career was one of marked success. In 1881 the Hon. Washington C. De Pauw, of New Albany, when about to leave the United States for travel in Europe and Asia, determined on founding a school of high grade and giving it ample endowment. This design he casually communicated to Dr. Hight, of Cincinnati, Colonel J. W. Ray, of Indianapolis, and Dr. J. C. Ridpath, of Greencastle. After a time Mr. De Pauw determined to make the Indiana Asbury University his beneficiary. After proper correspondence the matter was arranged, and on October 15, 1883, the thing was practically and successfully completed. The trustees then determined to change the name of the university. Mr. De Pauw opposed this to the last. The name was legally changed by decree of the Putnam County Court, May 5, 1884. After this date the university was known as De Pauw University.

While Mr. De Pauw lived he gave constantly to aid the university. Money, time, counsel, and hard work were given in no stinted measure to advance the enterprise. His whole soul seemed wrapped up in it. He desired its complete success.

On the evening of May 5, 1887, just three years after the change in the name of the university, Mr. De Pauw and his son, N. T. De Pauw, were on the train in Chicago about leaving for their home in New Albany. He was suddenly stricken with apoplexy. He was carried to the Palmer House in Chicago, where he died before midnight. W. C. De Pauw was a native of Indiana. He descended from a noble Huguenot family. His grandfather came to America with General Lafayette and fought for American independence. Mr. De Pauw was a noble Christian gentleman. He was an extensive manufacturer and banker. By his will forty per cent. of his vast estate went to the enlargement of the university which bears his name.

CHAPTER XXXII.

PROCEEDINGS OF THE GENERAL CONFERENCE OF 1888.

THE twentieth delegated and twenty-sixth General Conference of the Methodist Episcopal Church assembled in the Metropolitan Opera House, in New York, May 1, 1888. It was composed of 288 ministerial and 175 lay delegates, making a total of 463. It was an imposing body, of culture and intelligence.

The bishops present were Bowman, Foster, Merrill, Andrews, Warren, Foss, Hurst, Ninde, Walden, Mallalieu, and Fowler.

Questions of organization.

After the religious services Bishop Bowman presented the General Conference with a paper setting forth the judgment of the Board of Bishops regarding questions arising for the first time in the history of Methodism affecting the legal organization of that body. There had been elected by certain lay electoral Conferences women as delegates to the General Conference. These women were present and demanded admission to seats. The question of embarrassment was as to what was their legal status. Hence this paper from the bishops.

Who shall decide as to the qualification for a seat in the General Conference? Not the secretary, for he is only a clerk, and may only place on the roll such as are unquestioned and unchallenged. Not the bishops, who alone are authorized to superintend the organization according to constitutional provisions. They might decide in all cases where there arose no question as to title to sit. But where grave questions do arise, it is the true method to organize with those who are unquestionably duly qualified to sit as members of the General Conference. Then, when a quorum is present, leave the decision of qualification of others or questioned cases to be determined by the body itself.*

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* *Journal*, 1888, pp. 71–73.

Bishop Bowman called on the secretary of the last General Conference to call the roll in accordance with this principle, which having been done David S. Monroe was elected secretary. The General Conference was thus fully and legally organized.

Two classes of doubtful eligibility as delegates.

There were two classes of delegates concerning whose eligibility there was question—women, and men who did not reside within the bounds of the Conferences having elected them. Of the last class John M. Phillips, elected by the Mexico Conference, was a resident of New York, and Robert E. Pattison, elected by the North India Conference, was a resident of Pennsylvania. These two classes were referred to separate committees.

The minority report of the committee was adopted, and John M. Phillips and Robert E. Pattison were not admitted to seats.

Protests.

The protests against the admission of women were sustained by the Discipline, and they were not admitted to seats. The women thus not admitted were Amanda C. Rippey, of the Kansas Conference; Mary C. Nind, of the Minnesota Conference; Angie F. Newman, of the Nebraska Conference; Lizzie D. Van Kirk, of the Pittsburg Conference; and Frances E. Willard, of the Rock River Conference.

Death of Chas. J. Clark and of Leavitt Bates.

Rev. Charles J. Clark, D.D., ministerial delegate from the Maine Conference, who was one of the secretaries of the General Conference, suddenly died while in attendance upon the General Conference, May 6. Leavitt Bates, also, a lay delegate from the New England Southern Conference, died the same day. These were good men and true, and their brethren mourned their loss.

Bishops' address.

The address of the bishops carefully reviewed the condition of the Church in a condensed but very clear manner. The membership had increased in the quadrennium about 450,000, so that the total number was 2,093,935. Great advance had been made in "the seating capacity and in the architectural excellency" of many of the church edifices.

The connectional agencies of the Church were brought out in a clear light. The publishing houses, the Trustees of the Methodist Episcopal Church, the Board of Education, the Missionary Society, the Church Extension Board, the Freedmen's Aid Society, and the Sunday-school and Tract causes were shown to be working in the most perfect harmony in a system that is unique, and accomplishing the greatest good for all men.

The address pointed out three considerations urging young men to a thorough preparation and full equipment for the ministry: "*First*, The demand for such men is quite in excess of the supply. Missions all over the world hunger for them, and the number of intelligent Churches in the home field has increased more rapidly than the number of pastors well qualified to fill them. *Second*, The subtle and ever-varying forms of skepticism rife in our times; the astounding self-assurance with which philosophical vagaries long since exploded are dealt out as brilliant novelties; the amazing effrontery and flippancy with which all things serious are treated; the perpetual dissemination of pernicious sentiments by the press; and a manifest loosening of the traditional bonds of popular respect for the Sabbath, the Bible, and the Church, are startlingly suggestive of the qualifications for the ministry which the times demand. *Third*, The swift development of secular forces in this country; our unprecedented material prosperity, fraught with unknown possibilities of moral evil; the ominous mutterings of discontent from multitudes of the poor; the grasping exactions and political power of the enormously rich; the elements of evil inseparable from so vast an influx of foreign populations; the rapid fixing of the trend of popular thought in Territories soon to blossom into States holding the balance of power in the republic—all these point to collisions of sentiment and culminations of forces sure to mark the closing decade of the century as an epoch in our national history of incalculable importance." Then the bishops exclaim, "What trained, consecrated leadership does the Church need in such a time!"

In the twelve theological seminaries, fifty-four colleges, one hundred and twenty seminaries and academies, with buildings and endowments and other property amounting to $25,000,000, Methodism must wield an immense influence.

The efforts of the Freedmen's Aid Society to carry forward

Freedmen's Aid Society.

the two arms of the service—the education of the Negro and the simultaneous uplifting and culture of the poor whites of the South, was an herculean task, and the society ought not to be censured for the occasional friction that arose.

Bishop Taylor's work.

After speaking of the success of the missionary work, the address discusses two vital questions. The first is the question of supervision of missions by the visit of bishops from the home land, or, second, by missionary bishops. These propositions are surrounded with perplexing questions that are more easily asked than answered. Of Bishop Taylor's work in Africa the bishops say, "For all his representations we bespeak your most considerate judgment, and for himself personally your sympathy and your prayers."

The eligibility of women to seats in General Conference as delegates.

The difficulties for the first time presented to the General Conference regarding the eligibility of women to membership in that body were not few nor insignificant. The address took its position on the historical fact that when the restrictive rule was so changed in 1872 as to admit laymen it did not include women. The bar to her admission was a constitutional one, which could not be removed by a simple resolution of the General Conference, but must be changed, if changed at all, in a constitutional manner. The Annual Conferences must consent to the change or it cannot be constitutionally effected.

Constitution of the Church.

The address discussed the matter of what was the constitution of the Methodist Episcopal Church, and how it might be changed. The suggestion was advanced that provision is therein made for changing every thing but the Articles of Religion and the mode of changing. Now would it not be wise to determine a mode for changing this last clause?

Uniformity of worship.

The evil of a variety of forms of worship in different parts of the Church was stated. "In traveling through the Connection at large we often," say the bishops, "experience embarrassment upon discovering that we do not know how to conduct public worship in the congregation. We either sit as spectators, joining in the worship as best we can, while the pastor leads the introductory service, or put ourselves under his instructions, or keep before us a written programme, and proceed with grave apprehension lest a blunder be perpetrated. The remedy is a form of public worship which shall be uniform and imperative in its essential features."

The labor problem.

The discussion of the labor problem and its relation to Christianity, the Church, and especially to the Methodist Church, evinced a clear comprehension of the magnitude of the problem on the spiritual side. It was the repetition of the old question "of the relation of the Church to the masses, especially to the poor." "Nothing is more alarming to the philanthropist and the patriot than the alienation of the laboring people from the evangelical Churches." The language of these wise men of the Church is truly startling.

Moral questions.

In a manly, straightforward, and logical manner the address brought forward the great so called moral questions of the day—the sabbath observance; the "tippling houses and dram-drinking," together with the viciousness of "license, high or low;" "the blight of polygamy;" marriage and divorce, and their relation to Christian morality; and gambling, perjury, bribery, and licentiousness, which are so abundant in the land. From these the Church must be freed and kept forever clear. The bishops suggested strong and wise legislation on these points.

Pastoral term extended.

After a full discussion of the subject the time limit for pastoral appointments was changed. The pastoral term was extended to five years in ten, while a presiding elder might be appointed to the same district six years in succession in twelve.

Questions on episcopacy.

There were many questions arising from the election of Rev. William Taylor, bishop for Africa, at the General Conference of 1884, which now came up for solution. After a careful examination of the questions, and the study of the law under which he was elected and acted, the General Conference gave utterance to their conclusions in nine propositions:

Resolved, 1. That a missionary bishop is a bishop elected for a specified foreign mission field, with full episcopal powers, but with episcopal jurisdiction limited to the foreign mission field for which he was elected.

2. That a missionary bishop is not, in the meaning of the Discipline, a general superintendent.

3. That a missionary bishop is not subordinate to the general superintendents, but is co-ordinate with them in authority in the field to which he is appointed, and is amenable for his conduct to the General Conference, as is a general superintendent.

4. That the election of a missionary bishop carries with it the assignment to a specified foreign mission field, and that a missionary bishop cannot be made a general superintendent except by a distinct election to that office.

5. That a missionary bishop should receive his support from the Episcopal Fund.

6. That a missionary bishop should, in his field, co-operate with the Missionary Society of the Church in the same way that a general superintendent co-operates in the foreign mission field over which he has episcopal charge.

7. That when a missionary bishop, by death or other cause, ceases to perform episcopal duty for the foreign field to which he was assigned by the General Conference the general superintendents at once take supervision of said field.

8. That in the matter of a transfer of a preacher from a field within the jurisdiction of a missionary bishop to a Conference under the episcopal supervision of a general superintendent, or from a Conference under the episcopal supervision of a general superintendent to a field within the jurisdiction of a missionary bishop, it shall require mutual agreement between the two bishops, and a similar agreement shall be required between the two bishops having charge when the proposed transfer is between two foreign fields over which there are missionary bishops.

9. That in the matter of a complaint against or the trial of a missionary bishop the preliminary steps shall be as in the case of a general superintendent; but the missionary bishop may be tried before a Judicial Conference in the United States of America.

Conferences.

The General Conference arranged the work of the Methodist Episcopal Church into one hundred and eleven Conferences, and twelve missions in the United States. The largest Conference was the "Africa Conference," which included "the whole of Africa." The next largest was the Bengal Conference, which included Bengal and Burmah and such portions of India as were not included in the North India and South India Conferences.

Protestant Episcopal Church.

The House of Bishops and House of Clerical and Lay Delegates of the Protestant Episcopal Church of the United States, by Rev. H. C. Duncan, secretary of the commission appointed by the Convention of that Church, sent a paper to the General Conference "upon the subject of the organic unity of the Church." The evidence was presented that this was sent in good faith and Christian candor. The matter was carefully considered. A carefully prepared report was adopted containing these points:

1. The Methodist Episcopal Church is "ready to fraternize and co-operate with the Protestant Episcopal Church, . . . and to extend to it and accept from it all Christian courtesies which are common and proper among servants of our common Lord."

2. The bishops were recommended to appoint one bishop, one minister, and one layman as a commission, "who shall hold themselves ready to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the Church or the increase of Christian and Church fraternity."

Deaconesses.

There was a restoration of the ancient order of deaconesses in the Church. The movement had been in progress for some months, but at this General Conference it was given official recognition. The duties of the deaconesses were definitely pointed out: "To minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and, relinquishing wholly all other pursuits, devote themselves in a general way to such forms of Christian labor as may be suited to their abilities."

No vow is exacted of a deaconess. The Annual Conferences, by a committee of nine, at least three of whom shall be women, have control of this work within their bounds. Deaconesses are put on a probation of two years before receiving a certificate of qualification. The deaconesses shall not be under twenty-five years of age. They work under the direction of the pastor of the church where they are members when they are working singly. When in a home they are "subordinate to and directed by the superintendent placed in charge."

Temperance and prohibition.

All former deliverances on the questions of temperance and prohibition were re-affirmed, and possibly stronger utterances were made. The Conference indorsed total abstinence; recognized the value of scientific temperance instruction; condemned the raising of grapes for wine, hops for beer, and grain for whisky; urged the enforcement of liquor laws; expressed gratification at the decision of the Supreme Court of the United States in December, 1887, "fully vindicating the most radical legislation against the liquor traffic in our most advanced prohibitory States;" urged "national constitutional amendments for the suppression of the manufacture and sale of alcoholic beverages;" and memorialized Congress to abolish the liquor traffic in the District of Columbia. The decision of the Supreme Court legalizing the shipping of intoxicating liquors in original packages into and through prohibition States was esteemed a great evil, and Congress was memorialized to "adopt such legislation as will secure to States with prohibitory liquor laws the undisturbed benefits of the restrictive and prohibitory provisions enacted for their self-defense against a most noxious and destructive evil." The transportation of rum to the heathen whom Christian people were seeking to civilize and Christianize was denounced as an outrage; this trade in RUM was worse than the slave trade, which "desolated the west coast of Africa," and caused her ebony Rachels to mourn for the children who met a fate worse than death; "worse than chains for innocent babes; worse than the prostitution of mothers; worse than the wailing caravan; worse than the sweltering barracoon; worse than the stifling slave-ships; worse than the shameless auction-block; worse than the fetter, the whip, and the separation of families; worse than the traffic in human muscles and souls."

Five bishops elected.

John H. Vincent, D.D., James N. FitzGerald, D.D., Isaac W. Joyce, D.D., John P. Newman, D.D., and Daniel A. Goodsell, D.D., were elected and consecrated bishops of the Methodist Episcopal Church.

Missionary bishop.

Rev. James M. Thoburn, D.D., for many years a missionary to India, was elected missionary bishop for India and Malaysia.

Other elections.

John M. Phillips and Sandford Hunt were elected agents of the Book Concern at New York; Earl Cranston and W. P. Stowe, agents of the Western Book Concern; C. C. McCabe, J. O. Peck, and A. B. Leonard, missionary secretaries; A. J. Kynett, corresponding secretary of the Board of Church Extension; J. L. Hurlbut, corresponding secretary of Sunday-School Union and Tract Society; C. H. Payne, corresponding secretary of Board of Education; J. C. Hartzell, corresponding secretary of Freedmen's Aid and Southern Education Society; J. W. Mendenhall, editor of *Methodist Review;* J. M. Buckley, editor of *The Christian Advocate;* J. H. Bayliss, editor of *Western Christian Advocate;* Arthur Edwards, editor of *North-western Christian Advocate;* B. St. J. Fry, editor *Central Christian Advocate;* Charles W. Smith, editor of *Pittsburg Christian Advocate;* O. H. Warren, editor of *Northern Christian Advocate;* B. F. Crary, editor of *California Christian Advocate;* A. E. P. Albert, editor *South-western Christian Advocate;* William Nast, editor of *Der Christliche Apologete;* Henry Liebhart, editor of *Haus und Herd;* T. C. Carter, editor of *Methodist Advocate.*

Addresses of the fraternal representatives.

The addresses of the fraternal representatives from the various Churches were unusually interesting. They demonstrated the increase of the fraternal spirit, the possibility of unity without uniformity, the increase of the Churches in material, intellectual, and spiritual power, and the greater care for the early religious culture of the young.

Rev. Charles H. Kelly represented the British Conference; Rev. Wesley Guard, the Irish Methodist Conference; Rev. S. A. Steel, A.M., D.D., the Methodist Episcopal Church, South; Rev. E. A. Stafford, A.M., the Methodist Church of Canada; Charles J. Baker and Rev. J. T. Wightman, D.D., the Maryland Association of Independent Methodist Churches; Rev. C. T. Shaffer, M.D., the African Methodist Episcopal Church. The addresses of these fraternal representatives will well repay the time and labor of perusal.

Adjournment.

After a session of twenty-seven days, and a complete review of all the interests of the Church, the General Conference adjourned. Bishop Bowman, senior bishop, gave a short but interesting address. The doxology was sung and the benediction was pronounced, and the General Conference of 1888 became a matter of history.

CHAPTER XXXIII.

EVENTS FOLLOWING THE GENERAL CONFERENCE OF 1888.

JOHN M. PHILLIPS, senior agent of the Book Concern at New York, died at his home in Brooklyn, N. Y., January 15, 1889. He was elected book agent in 1872 and proved himself admirably adapted to the work. From his boyhood until his election as agent at New York he was connected with the Book Concern at Cincinnati.

Death of John M. Phillips.

The Book Committee on the 13th of February, 1889, elected Dr. Homer Eaton book agent in place of John M. Phillips, deceased. The name of the firm was made to read Hunt & Eaton.

Dr. Homer Eaton, successor of John M. Phillips.

In 1882 a movement was made in Brooklyn, N. Y., toward providing a home for aged Methodists. It sprang from a scathing rebuke made to Rev. Thomas Stephenson, pastor of Pacific Street Church, when he was trying to find a home for one of his worthy parishioners. The remark was: "You Methodists ought to have a home of your own." A movement was at once started, and in a short time a cheerful refuge for twenty inmates was secured. In May, 1889, an excellent building was dedicated, capable of accommodating sixty guests, besides matron and servants. It has two hospital-rooms, sitting-rooms, and all the modern improvements belonging to such an institution. It is an honor to Brooklyn Methodism.

Brooklyn Methodist Home for the Aged.

Rev. Jeremiah H. Bayliss, D.D., died at Bay View, Mich., August 14, 1889. His age was fifty-four years. An Englishman by birth, he commenced his ministry in the Genesee Conference in Western New York; from thence he was transferred to Chicago; and after the great fire was appointed to Roberts Park, Indianapolis. He was afterward a pastor at Detroit, Mich. In

Death of Dr. J. H. Bayliss, editor Western Christian Advocate.

1884 he became editor of the *Western Christian Advocate*, which he conducted with marked ability.

Rev. D. H. Moore elected editor Western Christian Advocate.

In September, 1889, the Book Committee elected Rev. David H. Moore, D.D., late chancellor of Denver University, editor of the *Western Christian Advocate*, to fill the place made vacant by the death of Dr. Bayliss.

John Crouse Memorial College.

The John Crouse Memorial College for Women was formally opened September 18, 1889, as one of the departments of Syracuse University. This is a magnificent building, one hundred and ninety feet long by one hundred and sixty feet wide, and to the top of the tower is one hundred and seventy-two feet. It was commenced by Mr. John Crouse; but on his death his son, Mr. D. Edgar Crouse, took up the enterprise and completed it to the memory of his father. It is a worthy memorial, and as a part of an educational system will accomplish untold good.

The Epworth League of the Methodist Episcopal Church.

"The Epworth League was formed by a conference of the representatives of five Methodist Young People's Societies, held in Cleveland, O., May 14 and 15, 1889. It was born of a desire to unite the young life of Methodism for the attainment of the best spiritual gifts and the highest religious efficiency. During the first nine months of its existence, although the organization was necessarily provisional and somewhat incomplete, it grew until nearly two thousand chapters were enrolled at the central office. A Board of Control is now constituted, which held its first regular meeting at Clark Street Church, Chicago, February 6 and 7, 1890. It was composed of representatives from every section of the Church in the United States. Every feature of the organization was carefully considered by this body, the constitution remodeled, a special organ provided, and the work put upon a permanent basis." It proposes to form a league in each presiding elder's district, and an auxiliary league in each pastoral charge. It proposes as a positive work to help the young people of the Church to "attain to the highest New Testament standard of experience and life." As a negative work it proposes that its members shall abstain from all those forms of worldly amusements forbidden by the Discipline of the Methodist Episcopal Church. For personal work it proposes that its members shall attend the religious meetings of the League and the Church, and "take some active part in them." The spirit of the Epworth League is sweeping over the Church in every part, and wielding an influence for the highest good.

A few months later the form of the Epworth League was adopted by the authorities of the Methodist Episcopal Church, South, as their young people's organization for church work.

Epworth Herald.

The *Epworth Herald* is a sixteen-page weekly paper, published by the Western Book Concern, in the interest of the League. Its editor is J. F. Berry, D.D., of Michigan. The first number appeared July 1, 1890. It is an excellent, sprightly, bright, thoroughly Methodistic and Christian paper. The possibilities of this paper and of the societies it represents are beyond safe prediction.

Methodist National University at Washington.

In the month of April, 1890, it was announced that Bishop Hurst proposed to establish at Washington, D. C., a great National Methodist University for post-graduate study. This, or a similar enterprise, was proposed by both Bishops Ames and Simpson. Bishop Hurst took hold of the enterprise with his accustomed zeal. He made a purchase of what is known as the Davis property for a site for the university. While he realized the magnitude of the enterprise he believed it one that will be crowned with success.

Death of Dr. Cummings.

The death of Dr. Joseph Cummings, president of the Northwestern University, Evanston, occurred May 7, 1890. He graduated at Wesleyan University in 1840. After serving as a pastor of several charges, and president of Genesee College, he was elected president of Wesleyan University in 1857. He served the Church in four General Conferences. Dr. Cummings was a strong man, an excellent disciplinarian, and a good preacher.

Centennial of Kentucky Methodism.

May 15, 1790, Bishop Asbury held the first Conference of the Methodist Episcopal Church west of the Alleghany Mountains and in the Mississippi Valley. Exercises commemorative of this event were held May 15, 1890, in Lexington, Ky. Two memorial services were held. One was by the Methodist Episcopal Church and one by the Methodist Episcopal Church, South. The old log-house where this Conference was held is still standing at Masterson's Station. "It is a two-story log-house, about six miles from Lexington. The two rooms and stair-way remain as they were a century ago, and the original wide fireplace, all in a good state of preservation."

Death of General Clinton B. Fisk.

The noted Methodist layman, General Clinton B. Fisk, died at New York July, 1890. He was one of the best-known Methodist laymen in the United States. He was a brave soldier, a loyal citizen, an earnest philanthropist, and thoroughly devoted to God and the Church. He had, as lay delegate, been a member of all the General Conferences from 1872 to 1888, excepting 1876.

Utah University.

At the annual meeting of the Utah Mission in 1888 a committee of nine was appointed to locate a university for the inter-Rocky Mountain country. The subject was carefully considered by the committee at their meeting in Salt Lake City. There were three places bidding for it. At last it was located at Ogden. The corner-stone of the Utah University was laid by Bishop Vincent August 19, 1890. Rev. Samuel W. Small, D.D., had been elected president of the university, but retained the position only a few months.

Dedication of the new Book Concern and Mission Building at New York.

The dedicatory services of the new Methodist Publishing and Mission Building, 150 Fifth Avenue, New York, occurred on the evening of February 11, 1890. This was the third great building erected or purchased for the use of the Methodist publishing interests and the Missionary Society in New York. The first was at 200 Mulberry Street, the second at 805 Broadway, and the third is at the corner of Fifth Avenue and Twentieth Street. The other buildings have been sold and the machinery and interests of this great publishing interest consolidated in one place. William Hoyt was the president of the evening. After song, prayer, and responsive reading of the 122d Psalm addresses were delivered by Bishop Andrews, Drs. Earl Cranston, M. D'C. Crawford, and G. S. Chadbourne. The cost of the ground on which the building is located was $439,000, and of the building $668,000, or $1,107,000 for the property.

Mass-meeting at the Metropolitan Opera House.

On the evening of February 13, 1890, a mass-meeting was held in the Metropolitan Opera House, New York, at which addresses were delivered duly chronicling the history of the Book Concern and Missionary Society, and the great work these have wrought in the Church and for the Church. Bishop Andrews presided. Bishop Foss spoke on "Tongue and Type, Joint Agencies in Civilization;" Dr. Sandford Hunt spoke of "The Work of the Book Concern;" Dr. A. B. Leonard, of "The Missionary Society;" General C. B. Fisk, of "The Founders of the Methodist Book Concern;" and Dr. J. M. Buckley, of "Methodist Literature."

Centennial of New England Methodism.

In October, 1890, was held in Boston the centennial of the introduction of Methodism into New England. The exercises were held in Faneuil Hall. Jesse Lee could not have anticipated, in his most brilliant day-dreams, such a wonderful growth of Methodist Christianity as was here displayed.

A SURVEY OF THE METHODIST EPISCOPAL CHURCH AT THE CLOSE OF 1890.

After one hundred and twenty-four years of Methodist life in America and one hundred and six years of the organized Methodist Episcopal Church in the United States, it is proper to look back and out, to see where the Church stands. In the United States are 4,747,130 Methodists of all kinds. There are in the Methodist Episcopal Church alone 2,283,154 members and probationers and 14,792 itinerant preachers, making a total of members of 2,297,946. There are 14,072 local preachers; 22,833 church buildings, valued at $96,350,482, and 8,563 parsonages, valued at $14,450,264; 205 schools and colleges; value of buildings, $13,397,578, and endowments, less indebtedness, $8,707,522, or a total of church and educational property of $132,905,840.

Comparing Methodism with other denominations it is found that the figures show:

	Sects.	No. Members.
Methodists	18	4,747,130
Baptists	15	3,974,589
Presbyterians	13	1,259,234
Lutherans	1	1,056,000
Congregationalists	1	475,608
Episcopalians	2	459,642
Reformed	3	277,732
Unionistic	2	270,000
Unitarians	7	206,500
Adventists	7	119,212
Mennonites	4	100,000
Quakers (Friends)	3	83,930
Universalists	1	38,780
Moravians	1	11,219
	78	13,079,576

The Roman Catholics claim to have 8,012,970 members; but if the Methodists were to count their membership on the same basis as do the Romanists they could claim a membership of 11,867,725; or, if the Protestants of the United States as a whole should calculate their membership on the same basis as the Romanists there would be 32,698,790 Protestants.

The Missionary Society of the Methodist Episcopal Church has not been inactive, but has carried the work to all the continents of the world and to some of the isles of the sea. Since the organization of the Missionary Board in 1819 the Church has received and paid out over $25,000,000 for missions, and has sent out hundreds of men and women as preachers and teachers of the Gospel, and large numbers have been gathered into the Church. Conferences have been established in fields where forty years ago the Methodist Episcopal Church had not one member.

The Church Extension Board, since its organization to 1890, a period of twenty-five years, has received and paid out for church building $4,017,977.87. The number of churches built or aided in that time is 7,399.

The Freedmen's Aid Society has been occupying the Southland and has sought the culture of both freedmen and white people. Schools, academies, and colleges have been built up, in which thousands of men and women have been, and others are being, educated. The great heart of the Church has been touched with a kindly sympathy for these people, and money, teachers, and preachers have been furnished in no stinted measure.

The Sunday-School Union at the beginning of the year 1890 had 25,828 Sunday-schools, 286,768 officers and teachers, 2,188,077 scholars, 491,429 in the infant classes, 1,871,139 library books, 610,861 scholars members of the Church, and 119,654 conversions in the preceding year.

The Tract Society of the Methodist Episcopal Church is doing, in a somewhat silent and unobtrusive way, an excellent work. During the year it printed at New York and Cincinnati 1,339,500 copies of tracts containing 11,277,000 pages. These are in many languages. Prominent in foreign tongues is the German, whereof 250,000 tracts of 1,400,000 pages were printed. Publications in the Italian, Danish, Swedish, French, Bulgarian, Hindu, Chinese, Japanese, and other languages have been issued.

There was formed in 1882, and continues to the present, the "Norwegian Loan Library," which provides boxes of selected books of the best moral and religious sort, which are placed "on board Norwegian and Danish vessels for the use of sailors on their long voyages." These books are carried all over the oceans and seas, and after being read in one ship are transferred to another, and then to another. A proper report is made to the officer at New York, so that he knows at any time to what ship any particular box of books is loaned. With these reports come accounts of the great good that accrues from the perusal of these books.

The Woman's Foreign Missionary Society from 1870 to 1890 has raised and expended $2,333,650.48. It has ninety-six missionaries in the foreign field. It has opened the departments of medical work in foreign countries, which the parent Missionary Society has prosecuted with such success for many years. The paper published monthly by this society, *The Heathen Woman's Friend*, is a superior missionary paper, and is constantly freighted with missionary information.

The Woman's Home Missionary Society is doing its share of work in the home field. It has not been so long organized nor had so full an opportunity to evidence its powers for spreading the Gospel and blessing the sorrowing as other organizations of the Church; but it is moving on to as fine a success.

The Board of Education, organized in 1868, has demonstrated that it has a large field in which to operate. Its collections have amounted to over $250,000, which has been loaned to young men and women in Methodist schools seeking an education. The Board reports in the Methodist Episcopal Church 205 schools of high grade, with buildings valued at $13,397,578, and endowment of $9,348,796, less an indebtedness of $641,274, employing 1,722 teachers. In these are over 34,656 students. From the beginning there have been about 350,000 students under special Methodist culture.

At every point the Methodist Episcopal Church seems to be growing and strengthening. There is as yet no appearance of decay, change of doctrines, perversion of teaching, or less of the heroic spirit of the fathers among the sons. Revivals are common. Spirituality is found in every part of Zion. The Bible in its purity is preached. While thousands are coming into the Church there are thousands going to heaven and entering the Church triumphant. Mr. Wesley's words are still true, "Our people die well."

CHAPTER XXXIV.

SECOND ECUMENICAL METHODIST CONFERENCE.

Anniversary of the death of Mr. Wesley, March 2, 1891.

JOHN WESLEY lived to a great age, and witnessed to some extent the remarkable growth of the Church he had founded. But the growth of Methodism since his day in all that constitutes a great Church has been something marvelous. In commemoration of the centennial of his death, many churches held special and appropriate services. Most of the papers of the Church devoted a large space to appreciative articles regarding Mr. Wesley and his work; his entire consecration; his system; the fact that he sought the best, not the easiest, way to success; his intuitive understanding of the religious needs of the times; his making a Christian experience the sole condition of membership; his love of souls; his power of concentration; his catholicity of spirit; his relation to Christian hymnology, etc.

Death of Dr. D. P. Kidder.

Dr. Daniel P. Kidder was one of the active men of Methodism for more than half a century. He was born at Darien, N. Y., October 18, 1815, graduated from Wesleyan University in 1836, entered the ministry the next year, and went to Brazil as a missionary, where he preached the first Protestant sermon ever delivered on the Amazon. After returning to the United States he published, in connection with Dr. Fletcher, a book on Brazil and the Brazilians. He was elected editor of Sunday-school publications and tracts, and corresponding secretary of the Sunday-School Union in 1844; became professor of practical theology in Garrett Biblical Institute in 1856, and on the death of Dr. Dempster became president of the faculty. After fifteen years' service at Evanston he was elected to the same chair in Drew Theological Seminary. He served for a time as corresponding secretary of the Board of Education. Dr. Kidder was a strong man in many ways, and always filled his place and performed his work with credit to himself and to the advantage of the Church. It was said of him, "No one ever heard of his doing or saying any thing inconsistent with his moral character and religious profession." He died July 29, 1891, at Evanston, Ill.

Second Ecumenical Methodist Conference.

The Second Ecumenical Methodist Conference assembled in Washington, D. C., October 7, 1891. For several months the Committee on Programme and Arrangements, at whose head was Bishop Hurst, had been busy, by correspondence, making ready for this great and eventful gathering, which was to be representative of all the Methodist bodies or Churches on the globe. Delegates were present from Europe, Asia, Africa, the islands of the sea, and from America. Oceans proved no barrier to such a gathering of enthusiastic workers in the Master's cause. The Committee on Programme laid out work for fourteen days, from October 7 to 20, consisting of sermons, essays, and discussions. The topics selected were designed to cover the live issues of the day of especial interest to a world-wide aggressive Methodism.

Delegates.

The delegates had been apportioned, as nearly as practicable, according to the number of members in the Churches. To the Eastern section there were apportioned 184 delegates: distributed to the Wesleyan Church, 77; Irish Methodist, 12; Methodist New Connexion, 12; Primitive Methodist, 31; Bible Christian, 10; United Methodist Free Church, 21; French Methodist, 2; Australasian Methodist, 10; Independent Methodist, 2; Wesleyan Reform Union, 4; South African Methodist, 1; and West Indian Methodist, 2. To the Western section were assigned 311 delegates: distributed to the Methodist Episcopal Church, 126; Methodist Episcopal Church, South, 64; Methodist Church in Canada, 24; African Methodist Episcopal Church, 19; African Methodist Episcopal Zion, 15; Colored Methodist Episcopal, 9; Methodist Protestant, 9; United Brethren in Christ, 7; American Wesleyan Church, 6; Union American Methodist Episcopal, 3; African Union Methodist Protestant, 3; Free Methodist, 3; Congregational Methodist, 3; Primitive Methodist, 3; British Methodist Episcopal, 3; Independent Methodist, 2; and United Brethren in Christ (Old Constitution), 2.

Organization of the Conference.

At 10:30 A. M., October 7, 1891, the senior bishop of the Methodist Episcopal Church, Rev. Thomas Bowman, called the great audience gathered in Metropolitan Church to order, and announced the hymn commencing—

"Jesus, the Name high over all."

After the singing of this hymn Bishop Keener, senior bishop of the Methodist Episcopal Church, South, led in prayer, closing with the Lord's Prayer, which was repeated by the vast assemblage. After the prayer Bishop Wayman, of the African Episcopal Church, led the audience in the recitation of the Apostles' Creed. Rev. William Arthur, who may well be styled the patriarch of British Wesleyan Methodism, had been appointed to deliver the opening sermon. He had made full preparation, but found that his voice was insufficient for the task of delivery. The sermon was read by Rev. Dr. Stephenson, president of the Wesleyan Conference. This sermon was worthy of the occasion, the author, the reader. Following the sermon was the administration of the holy communion, conducted by Bishop Foster and others, to a large number of communicants representing the world-wide Methodism.

Addresses of welcome and responses.

At the afternoon session Bishop Keener presided. Bishop Hurst, chairman of the committee, delivered an address of welcome; and as he referred to the different countries of the world represented in that Methodist Conference it sent a thrill through many hearts as they realized how far Methodism had gone and how wide was its extent. Dr. James H. Carlisle, of the Methodist Episcopal Church, South, followed with an eloquent review of the advance of Methodism. Rev. George Douglass, D.D., of the Methodist Church of Canada, followed. To these eloquent addresses of welcome replies were made by Dr. Stephenson, president of the Wesleyan Conference; Mr. George Green, a layman of the Primitive Methodist Church; and Rev. R. Abercrombie, M.A., of the United Methodist Free Church.

The Committee on Programme had arranged each day's work under special topics as follows: Ecumenical Methodism; The Christian Church, its Essential Union and Genuine Catholicity; The Church and Scientific Thought; The Church and her Agencies; Education; Temperance; Social Problems; Missions; War and Peace; The Church and Public Morality; and, The Outlook.

Subjects discussed.

These topics were ably presented in essays and discussions, and held the attention, not only of the delegates, but of the immense audiences from all parts of the country which attended the sessions of the Conference. A synopsis in this place of the papers read and addresses delivered would be interesting and profitable; but we refer our readers to the full record of the proceedings issued by the Book Concern.

President Benjamin Harrison, the honored chief magistrate of the United States, received and entertained the Ecumenical Conference at the White House October 12. The reception occurred in the "East Room." Bishop Hurst introduced each member of the Conference to President and Mrs. Harrison, who received them in their most cordial manner. The English delegates were greatly surprised at the marked "simplicity and absence of formality in the reception."

The Conference entertained at the White House.

The evening of October 12 was set apart for the public reception of fraternal delegates from other religious bodies. Dr. Stephenson, of England, presided. The credentials of Dr. Chambers from the Pan-Presbyterian Council were read, and he delivered an address. He was accompanied by Rev. Dr. John Hall, who also addressed the Conference. Dr. W. Hugh Merkland was introduced from the Presbyterian Church, South, and Rev. Mr. Green, representing the Baptist Churches of the District of Columbia. The addresses of these gentlemen bore fraternal greetings and good-will from some of the greatest and best workers of sister-Churches.

Fraternal delegates from other Churches.

In a truly democratic manner President Harrison visited the session of the Conference October 17 and was introduced to the Conference by the president. The delegates received him with great respect and enthusiasm. He addressed the Conference in a short, happy, and appropriate manner. The subject that was under discussion in the Conference was "International Arbitration." He touched upon this important question, which was of such vital interest to all the nations of the world, "in so felicitous a manner as to leave nothing else to be said as to substance or doctrine." It was again a matter of astonishment to the English delegates that the chief executive of the United States should be able so freely to attend and mingle with the citizens. Their ideas of the chief executive of a nation were of royalty surrounded by such environments as prevent him from coming in contact with the people and the people with him. They were not prepared for such freedom as was seen on the part of President Harrison.

President Harrison's visit to the Conference.

A Pastoral Address was adopted, signed by all the presidents of the Conference and the four secretaries, and sent out to the whole Church. After rendering glory to God for all the prosperity which he had given the Churches it recognized the substantial unity which exists among the various Methodist Churches. "The time has come for a closer co-operation of the Methodist Churches, both at home and abroad, which shall prevent waste of power and unhallowed rivalry." The address eloquently pleads for the salvation of the millions who have a hard lot in life; the bringing them into sympathy with the Church; the purity of woman; care for the Christian Sabbath; the sanctity of home; the uprooting and extermination of intemperance, "the fruitful mother of a brood of evils;" the discountenancing of betting and gambling; reckless speculation in business; unfair competition; and for courts of arbitration to take the place of "aggressive war." The address gave wise counsel concerning economy of Methodist resources, as in the pastoral work of class-leaders, local preachers, the young men and women of the mission bands, and the delicate sensibilities, the tact, the tenderness, and the persuasive power of holy women. The care for the

Pastoral Address of Second Ecumenical Conference.

children of the Church, the Epworth League, the education of the young people, and the foreign missions of Methodism were highly commended. To accomplish God's great purposes the Church was recommended to use "the pulpit and the press, the school and the university, science and art, social influence and the ballot-box." The address was a strong, well-conceived, and finely constructed paper.

Arrangements for Third Ecumenical Conference.

Arrangements were made for the holding of a Third Ecumenical Conference early in the next century. An executive committee was provided, with a membership on the basis of the membership of the second Ecumenical Conference, having eighty members, divided into the Eastern section of thirty members and the Western of fifty members. The several Churches were to appoint the members of the Commission. To this Commission was given definite powers and rules under which they may act in arranging for the next Ecumenical Methodist Conference.

Adjournment.

This memorable Conference of Methodists, having completed its programme of exercises and discussions, adjourned with appropriate religious exercises October 20, 1891, and its members went forth with a renewed consecration and enthusiasm to their work.

Death of Dr. B. St. J. Fry.

Dr. Benjamin St. James Fry died at St. Louis, Mo., February 5, 1892. He was born in Rutledge, Tenn., in 1824; was educated at Woodward College, Cincinnati, O.; entered the ministry in the Ohio Conference and engaged in pastoral work; was president of the Worthington Female College; chaplain in the army three years; went to St. Louis to take charge of the Book Concern interests; in 1872 was elected editor of the *Central Christian Advocate*, and continued in that office to the time of his death. Dr. Fry was a member of the General Conference of 1872 and of each succeeding General Conference to 1888, and of the Second Ecumenical Conference. He was an excellent editor and a firm defender of the principles of Methodism. His early education had not been neglected, and his love for Christianity and the Church made him one of the most faithful and useful men of the Church.

CHAPTER XXXIV.

THE GENERAL CONFERENCE OF 1892 AND ITS ACTS.

THE delegates met Monday, May 2, 1892, in Boyd's Opera House, Omaha, Neb., to hold the twenty-first delegated General Conference of the Methodist Episcopal Church. Thomas Bowman, senior bishop, presided. All the bishops were present at the Conference, namely, Bowman, Foster, Merrill, Andrews, Warren, Foss, Hurst, Ninde, Walden, Mallalieu, Fowler, Vincent, FitzGerald, Joyce, Newman, and Goodsell. Missionary Bishops Taylor and Thoburn were also present. The opening religious exercises were of a delightful and spiritual character.

Organization.

Dr. David S. Monroe, secretary of the last General Conference, called the roll of delegates-elect, and there being a majority of clerical and lay delegates present the organization was completed by the election of Dr. D. S. Monroe as secretary, and M. S. Hard and Charles G. Hudson as assistant secretaries.

After the first day the Conference adjourned to Exposition Hall, and all subsequent sessions were held in that Hall.

Separate sittings.

The motion to arrange the sittings of the lay delegates separate from the ministers, but under the same presidency, was discussed and adopted.

Report of the Constitutional Commission.

The General Conference of 1888 appointed a Commission to prepare "a formal definition or identification of the organic law of the Methodist Episcopal Church, and the Constitution of the General Conference." The Commission consisted of three bishops, seven ministers, and seven laymen. They reported "The organic law of the Methodist Episcopal Church" under three parts. A minority report was also presented by John W. Ray. After much discussion the matter was referred to the next General Conference.

Bishop Foster presented and read the address of the bishops, which was a careful and masterly review of the Church for the past quadrennium and an outlook to the future. The lives of the bishops had been spared, though four General Conference officers and other prominent laymen and ministers had fallen. The episcopal visitation of foreign missions and Conferences showed the extent of the work of the Methodist Episcopal Church, and how thoroughly foreign fields were being cultivated. The address noted the growth of Church literature, especially of the large family of Advocates, the *Methodist Review*, *Sunday-School Journal*, with its circulation of 189,420 copies in 1891, the *Berean Lesson Leaves*, with a circulation of 2,963,620 copies in the year 1891, and the numerous independent journals more or less Methodistic. No schisms or outbreaks had occurred either with respect to doctrine, economy, or administration. Regarding the spiritual state of the Church the address said: "If there is less emotional experience, there is reason to believe there is an increase of religious stability. . . . Heart power is still the great want." The humanitarian work of the Church in the erection of hospitals, old people's homes, and orphanages was commended. "The revivals are attended with less excitement," said the bishops, "but with more stable results, as a rule, when revivals occur under the direct labors of the pastors themselves." The net increase in the membership of the Church during the four years was 442,000, making an aggregate of 2,292,614 souls. The benevolences of the Church had increased in the quadrennium from $6,162,339 to over $8,000,000. The work of education was carefully reviewed, and strong words were spoken regarding advanced ministerial study. The need for the best of theological teachers and teaching, and of the best men as students, and the best culture possible in the ministry, was emphasized. The valuable services of local preachers, the need for self-discipline of those who are set to be pastors to the Christian flock, women's work as deaconesses, the Woman's Foreign Missionary Society, and the Woman's Home Missionary Society, were fully presented, and their importance enforced. The Epworth League, "as a very

Bishops' address.

notable and providential outgrowth," was commended in strong terms, with advice that "this new legion" be put in its proper place and given "opportunity for the best use of its powers." The American University and Woman's College of Baltimore were commended. Carefully worded and strongly expressed views of the questions of "foreign populations" and the "Chinese immigration" were given in the address, the spirit of which could not be misunderstood. Social and economic questions were treated from the stand-point of the new commandment, "Love one another." The unchanged position as a foe to the "drink habit and the saloon" was stated; also that Christian fraternity remains in the Methodist Episcopal Church, as always, "one of the broadest catholicity and most genuine fraternity." When the address touched upon the "race problem" it was to show how much "twenty-five years of labor and sacrifice among them (the Negroes of the South) had increased our interest in their welfare." On the matter of popular amusements the bishops gave reasons why the Methodist Episcopal Church was so constantly opposed to those amusements and recreations which cannot be taken without offense to conscience and "deadening of spiritual sensibilities." The address, taken as a whole, may be classed with former addresses as a church-state paper of great breadth of thought, superior purpose, and elegant diction.

Book Concerns.

The report of the Book Committee, charged with the care and direction of the Eastern and Western Book Concerns, was a showing of great work during the quadrennium. The net capital of the two Concerns was $3,130,956.19. The sales at the two Concerns were $7,328,898.90. This amount of business is almost beyond our ability to comprehend. It rivals the great book-houses of the world.

Bishop Thoburn's work in India.

Bishop Thoburn, of India, presented to the General Conference his report of work in India. It was a clear historical account of one of the great religious movements of the age, which is gathering strength to move forward at a greatly accelerated rate. He referred to the formation of the central organization called a Delegated Conference, and the imperative need for such an organization to do much of the work that would be done by the General Conference if India was nearer to the United States; to the North India, the South India, and Bengal Conferences attempting to cover so vast a territory, with so many millions of people; to the Sunday-school, with over 55,000 scholars; to the work of education, with 1,039 schools and 29,083 pupils, of whom 11,656 are Christians; to the training of a native ministry; to the fact that "nearly every Indian member" of the Annual Conferences "has passed examination upon a course of study extending over twelve consecutive years," and to many other matters interesting and profitable to know.

Bishop Taylor's report of Africa.

Bishop Taylor, the hardy man of toil, gave a full and interesting account of his bishopric in the Dark Continent. He had so fully studied Africa and its resources and the people as to give an intelligent account of them. He said: "The native people of Africa are, in available resources, the richest people in the world. Their debasing heathenism keeps them down on the dead level of hand-to-mouth subsistence." He started his mission work on the principle of teaching the natives to "develop and utilize the indigenous resources of their own country." Hence he teaches farming, trades, and various forms of manual labor, together with proper religious truth. The work he has laid out, though in its infancy, has developed in every line satisfactorily.

Vote on the constitutional questions of 1888.

The bishops in their address presented the results of the votes on the three constitutional questions sent out by the General Conference of 1888. First, "Shall women be eligible as lay delegates in the Electoral and Lay Conferences of the Methodist Episcopal Church?" received from the laity 235,668 votes for and 163,843 against. On the same question the vote of the ministry stood 5,609 for and 5,144 against. Second, on the proposition to change the second restrictive rule by inserting the words, "and the said delegates may be men or women," the vote of the ministry stood 5,777 for and 4,765 against. Third, to equalize the number of ministerial and lay delegates in the General Conference, the vote of the ministry stood 2,896 for and 5,491 against.

Philadelphia proposition.

The Philadelphia Conference submitted a proposition to the Conferences that the ministerial and lay delegates in the General Conference shall be equal; they shall deliberate and vote as one body and never separately; the basis of ministerial representation shall be not more than one for every fourteen members of an Annual Conference, nor less than one for every forty-five members, and for a fraction of two thirds the number fixed for the ratio of representation there may be an additional delegate. The vote of the ministry stood 2,310 for and 4,849 against.

Elections.

There were no bishops elected. Sandford Hunt and Homer Eaton were elected agents of the Book Concern at New York, and Earl Cranston and Lewis Curts agents at Cincinnati; J. W. Mendenhall, editor of the *Methodist Review*; J. M. Buckley, editor of *The Christian Advocate*; D. H. Moore, editor of *Western Christian Advocate*; Arthur Edwards, editor of *North-western Christian Advocate*; C. W. Smith, editor of *Pittsburg Christian Advocate*; Jesse B. Young, editor of *Central Christian Advocate*; J. E. C. Sawyer, editor of *Northern Christian Advocate*; B. F. Crary, editor of *California Christian Advocate*; E. W. S. Hammond, editor of *South-western Christian Advocate*; A. J. Nast, editor of *Der Christliche Apologete*; H. Liebhart, editor of *Haus und Herd*; C. C. McCabe, J. O. Peck, and A. B. Leonard, corresponding secretaries of the Missionary Society; W. A. Spencer and A. J. Kynett, corresponding secretaries of the Church Extension Society; C. H. Payne, corresponding secretary of the Board of Education; J. C. Hartzell and J. W. Hamilton, corresponding secretaries of Freedmen's Aid and Southern Education Society; J. L. Hurlbut, corresponding secretary of the Sunday-School Union and Tract Society; J. F. Berry, editor of *Epworth Herald*.

Rev. William F. Moulton, D.D., from the British Wesleyan Conference, England; Rev. Dr. A. Carman, from the Methodist Church of Canada; Rev. Dr. E. Cottrell, from the Colored Methodist Church of America; Rev. Dr. J. T. Jennifer, from the African Methodist Episcopal Church; Dr. W. M. Beardshear, from the United Brethren in Christ; Charles J. Baker, from the Independent Methodist Churches of Baltimore; Rev. Dr. William N. Golas, from the African Methodist Episcopal Zion Church; Rev. Dr. John J. Tigert, from the Methodist Episcopal Church, South, were received with every mark of cordial fraternity. The addresses they made were excellent reviews of the condition of their several Churches, and are valuable as showing how Methodism is going out to evangelize the world. An address was received from the Irish Methodist Church.

Fraternal delegates.

There was a mass-meeting held in Exposition Hall during the session of the General Conference, at which general and Methodist education were presented by speakers who had thoroughly studied the subject in all its bearings. The addresses were learned and eloquent. The plan of the American University as a post-graduate school under the control of the Methodist Episcopal Church was fully shown. Its location at Washington, D. C., will be most advantageous in view of the close proximity of the vast and costly scientific collections of the government.

American University.

A "Deaconess Mass-meeting" was also held on May 10, presided over by Bishop Warren, at which the organization, growth, and design of the deaconess movement was freely explained. The story of the work of the deaconesses was graphically told. During the exercises three deaconesses of the Omaha House were consecrated to the work, and license was conferred upon them by Bishop Newman. This work, only four years old in Methodism, has yet to be tested. So far it is productive of good, and has in it immense capabilities.

Deaconesses consecrated.

The Epworth League, which had been organized within the preceding quadrennium, was after careful consideration adopted by the General Conference as a special organization for the young people of the Methodist Episcopal

Epworth League.

Church. A constitution was adopted, making the organization a part of the Church. The president of an Epworth League chapter must be a member of the Methodist Episcopal Church, elected by the chapter and approved by the Quarterly Conference. He is made a member of that body. The chapters are required to make reports of their work to the Quarterly Conference. This organization is destined to become a great and useful agent in the work of the Church Much of the talent now unimproved will be brought into active exercise.

Honor to whom honor was due.

Dr. William Nast had for fifty-three consecutive years served the Church as editor of *Der Christliche Apologete* and German books. He now declined re-election in consequence of his advanced age. His son, Professor Albert J. Nast, was chosen to succeed his father. The General Conference passed complimentary resolutions concerning Dr. Nast, and elected him honorary editor of *Der Christliche Apologete* and German books.

Dr. Nast.

Dr. John M. Reid, in recognition of his long and faithful services as corresponding secretary of the Missionary Society, was made honorary secretary of the same.

Dr. John M. Reid.

Dr. Richard S. Rust, who was the first corresponding secretary of the Freedmen's Aid Society, and continued in the service actively until 1888, was made honorary secretary of the Freedmen's Aid and Southern Education Society. The General Conference honored itself in honoring these faithful servants.

Dr. R. S. Rust.

The usual hurry to close the Conference sessions was manifested during the day of May 26, 1892. Many reports of more or less importance from the standing committees had been presented and published in the *Daily Advocate*, and awaited action. The usual "sifting committee" had been at work bringing forward the reports which seemed to them the most important, and some had been accepted and others rejected. A number more that had cost much thought and discussion were awaiting action when the hour for adjournment came. The roll was called and record made of

Adjournment.

those who were present. The Journal was read and approved. Two verses were sung of the hymn:

> "And let our bodies part,
> To different climes repair;
> Inseparably joined in heart
> The friends of Jesus are."

Bishop Bowman led in a touching, fervent, and simple prayer. The long meter doxology was sung, and the benediction was pronounced by Bishop FitzGerald. With this act the General Conference of 1892 was adjourned *sine die.* Its history was recorded, and soon the millions of eyes that had looked with anxiety and interest toward the General Conference at Omaha were permitted to look out to the coming quadrennium of the Church and its work and success. In history this General Conference will be named the most conservative of all, and the shortest in session of any for fifty years. May God's blessing continue to attend this beloved Methodist Zion!

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